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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XVIII.

JUNE, 1853.

No. 6.

MISSIONARY REPORTS.

Delaware.

Georgetown—REV. JOHN L. MCKIM.

“ My time has, of course, been entirely devoted to the duties of the station. The congregations continue encouragingly large, and the ordinances of the Church grow evidently more acceptable. At the new point of operation, at Cedar Creek Hundred, an effort will be made the present season to erect a small church or chapel, if any prospect of aid from abroad shall appear soon. Otherwise, they must wait for a more favourable state of things at home.

“ After the 1st of July, I propose to remove from this diocese; and this is the last semi-annual report I shall have the honour to submit to the Committee.”

Alabama.

Eufaula—REV. W. J. ELLIS.

“ Until about a month ago, the prospect was that I would not receive from the people here more than two hundred dollars for this year; but since, an effort has been made for me, and I shall probably receive as much as six hundred dollars. I deem it therefore but right that I should not receive anything from the Missionary Society. It is, perhaps, proper for me to state, that my nominal salary last year was enough for me then to have taken this step, and I should have done so, had it not been that for the year previous to that, I had received but the merest pittance, and most of my last year's salary had to go to pay the debts of the previous year.

“Since my last report the Bishop has been here, and confirmed seven, and baptized two adults and two infants. Others are now awaiting confirmation.”

Carlowville—REV. F. B. LEE.

“Since my last report, I have resigned the charge of St. Peter’s, (Lowndes Co.,) and have engaged to render semi-monthly services on the line between this county and Wilcox. The distance (seven miles) admits of my holding one service on the same days at my station; which, on account of the size of the congregation, (the number of young persons in it being an important consideration,) the friends of this new undertaking are sanguine of success. As yet there has been but a small addition to my congregation, and that by immigration. Whether my efforts there shall result in building up a distinct parish is very doubtful. They will, nevertheless, promote the interest of the Church in general, and most likely be of special benefit in the end to the Church at this place.

“My Sunday-school exercises have been suspended during a continuance of inclement weather, and by other causes which, though trifling, are yet of consequence in a small community. It will be reorganized on Sunday next.”

Tuscumbia—REV. R. A. COBBS.

“Though there is nothing of especial interest to report at this time, yet the prospects of the Church at this point may be regarded as slowly but steadily improving. Our Church edifice is nearly finished; and, having been provided with the more important articles of furniture, has been used for Divine service regularly since the first of October last. The attendance has generally been encouraging, and at times quite large. There appears to be also, especially among the young, a growing disposition to become acquainted with and to take part in the services. And, as our labours during the past year were necessarily attended with several disadvantages from which we are now free, so it is but reasonable to hope and believe that our success in future will be proportionably greater than it has been thus far.

“With the exception of five Sundays, services have been held regularly for the past six months. On three of these occasions they were prevented by sickness and necessary absence from home, on my part, and on the other two by the inclemency of the weather.”

Livingston—REV. J. H. TICKNOR.

“The experience of the past year has been much like that of its predecessors. We can only hope and believe that our labour has not been in vain in the Lord. The missionary has seen nothing to shake his confidence in the affection and wisdom of Him who has promised to be with us always. The gates of hell, thus far at least, have not prevailed.

In February last, the Rev. Mr. Smith, who has for a long time been the lay reader for the little flock in Livingston, was ordained Deacon. He is the second minister that has been taken from this missionary parish, the Rev. Jno. L. Gay being the first.

“We have stated services at three points, one twelve miles and the other thirty-five miles from Livingston. At the latter point (Pushmataha) your missionary is engaged as the regular preacher to the negroes on an exten-

tensive plantation; and he hopes to find other openings of the same kind in the neighbourhood."

Mississippi.

Yazoo City—REV. W. PARKER SCOTT.

"The visit of our Bishop has been unavoidably postponed; therefore there have been no confirmations. There is prospect, however, for more candidates than I could have anticipated. The number of communicants I cannot positively ascertain. I am yet in Deacon's Orders, and the Holy Communion has been administered during my absence in officiating for the Priest in my place.

"I have preached regularly, and occasionally lectured in the parish, except when necessarily called to other parishes, or prevented by sickness."

Tennessee.

Chattanooga—REV. J. SANDELLS.

"It is impossible for me to make a regular report of this station at present. When I arrived here I found very few communicants, and of these, two have moved away and one died. The latter, a Mr. T. T. Deboe, formerly a communicant at St. Thomas's, N. Y., was sick when I arrived. I visited him frequently, and it was a source of great gratification to me to be able to soothe the dying hours of a servant of my Lord and Master. He died in the hope of a blessed immortality.

"Services are held regularly in an upper room, the use of which is kindly given to us by a merchant of the town. The average attendance is about twenty-five; the families about ten; communicants, seven. Our room is furnished with a goods-box set on end for a reading-desk, a small table, a stove, and a few common chairs. The responses are well made, the singing respectable. The few here who are favourable to the Church are full of zeal, and full of hope that we shall ere long have a building to worship in, and a congregation to fill it. A liberal and wealthy gentleman, a member of the congregation, has given us a lot worth \$500, on which to erect an edifice. We have not as yet commenced to solicit subscriptions for it.

"I know not whether anything I could say would 'quicken the Church;' but I am free to say, that I know of no place where Christian liberality could better expend itself than here; no place where more abundant returns of good to man and glory to God may be expected.

"The town, now numbering upwards of 2,500 inhabitants, is growing rapidly, so rapidly that it is impossible to build houses fast enough to accommodate the new-comers. As late in the season as November of last year, several families were living in tents in the neighbourhood. There can be no doubt that Chattanooga, from its position, will be a most important place at no very distant day. On the Tennessee river, which connects it with E. and S. Tennessee and North Alabama—the former sending in great quantities of grain, pork, cattle, &c.—the latter, an immense amount of cotton—and the terminus of two, and soon perhaps of four railroads, its

advantages as a place of business will undoubtedly attract hither many persons and much capital. Besides this, its advantages as a manufacturing place are great. Coal and iron are here in great abundance. One foundry is in successful operation; and there is little doubt that before many years others will be started. We have also reason to believe that a cotton factory will soon be built and set at work.

“I mention these things to show that a great influx of population may naturally be expected; which makes it binding on every lover of our race and of our blessed Lord, to do all in his power to supply this place with a Church building and Church ministrations. The few persons favourable to the Church here will contribute according to their means most liberally; but their number is so small that, without aid from abroad, we can scarcely expect to be able to erect a suitable building.

“At a future day I may make our wants more fully known to you. In the mean time, is there not some kind friend in some of your city congregations who will furnish us with a Communion service? I am certain, if they could have witnessed our lack of everything but the commonest kind of common ware, on last Easter-day, which we were compelled to use, their benevolent, Christian hearts would prompt them to send us vessels which we could separate from all unholy and profane uses to the services of the sanctuary.

“The Female Prot. Ep. Society of Penn. have made us a liberal donation of Prayer-books; for which, may God reward them a thousandfold.”

Indiana.

Crawfordsville—REV. F. D. HARRIMAN.

“The condition of this parish is nearly the same as at the date of the last report. There are still but eighteen communicants. There have been but one burial, one marriage, and three baptisms (infants,) since last October. The Church has been open for Divine service on every Sunday but three, on Christmas-day, on most of the Wednesdays and Fridays in Lent, and occasionally on other days. The Holy Communion has been celebrated five times. The congregation has somewhat diminished from its former average, on account of the evening service having been discontinued a great part of the time, by reason of your missionary’s ill health. The morning service and the Sunday-school in the afternoon, generally, were sufficient labor for his strength. By the advice of his physician, and with the consent of the Bishop, he made a visit to New-Orleans, in the winter, which caused him to be absent on six Sundays, on three of which his place was kindly supplied by the Rev. Homer Wheeler, then teaching in La Fayette. While on the journey, your missionary assisted the Bishop in the service one Sunday in Indianapolis, and officiated two Sundays on the steamboats on which he was travelling. He returned in February with his health improved, though not fully restored.

“With sorrow, therefore, he is compelled to resign his appointment from the 1st of April, and to seek some situation or employment less laborious until his strength is regained.

“In taking his leave of the Committee, your missionary would gratefully acknowledge his obligations for their assistance, and for the promptness with which his stipend has been paid, during the two years he has been in

their employment. He would also respectfully beg leave to commend to the Committee this parish, as in every way worthy of their fostering care, and important to the Church in this diocese. It possesses a neat and comfortable church edifice, is entirely out of debt, is located in a thriving village of more than two thousand inhabitants; and though it cannot fully support a pastor, is prompt to pay and liberal to give.

“Your missionary finds it hard to leave people who have shown so much kindness to himself and family.”

Evansville—REV. C. A. FOSTER.

“Since October last, nothing has transpired in my parish worthy of note. Services have been kept up regularly, with the exception of one Sunday on account of illness. The number of families fluctuates so much in our floating population, that it is impossible to keep its record correctly. They come one day, and are gone the next.”

Laporte—REV. F. R. HAFF.

“Our prospects for the future are very encouraging. Our congregations are gradually increasing, and the principles of the Church are gaining strength in the minds of the people. We anticipate building a parsonage during the summer, when we shall feel as if the parish were fully established.”

Illinois.

Chicago—REV. D. CHASE.

“The Church was opened for Divine service on the 12th of December last, being about six months after the corner-stone was laid, and was consecrated by the Bishop at his last visitation.

“The building now finished is much admired for its neatness.

“The spiritual prospects of the parish are encouraging.

“The statistics of the number of communicants show how fluctuating our population is. Yet we still increase in real and permanent strength. A marked seriousness has lately been observed in the congregation, and several individuals have sought advice from their pastor, earnestly and tearfully inquiring, ‘What they should do to be saved?’

“It is with great reluctance that my health will not allow me to improve this opportunity of usefulness.

“By the advice of the Bishop of the diocese, I am about to visit England, to inform the benefactors of Jubilee College in that country of all matters concerning the welfare of that institution, in which they have always taken so lively an interest.”

Chester—REV. W. MITCHELL.

“The past year has been one of difficulty and severe trial, as well as hard work. But, amidst all these trials, which are so common to western missionary life, much better prospects are beginning to dawn upon us. Having been kept out of the Church six or more months, waiting for

a triplet window of painted glass, which had been promised us by New-York friends, our services have been continued in the Court-house. The body of the Church is finished and neatly painted, an organ in the gallery, tuned, ready for use, and two of the communicants are organists. If the promised window arrives in time to finish the chancel and robing-room, it will be consecrated in June. We look forward with deep interest to that event.

“As to spiritual things, we have nothing to boast of. We hope for the best, and earnestly look to God for his grace to help us in our work of salvation. The many changes in the population are among the most prominent drawbacks upon the growth of the Church in the West.”

Michigan.

Tecumseh—REV. W. M. BURTON.

“The attendance upon the services has been decidedly better in both parishes than in any previous year of my ministry here. The exterior of the Church in Tecumseh has been beautifully painted. I have been much gratified with the liberality manifested by the congregation in contributing to this important object. We hope to have the interior painted and otherwise improved this spring.

“In the parish at Clinton the Church has been repaired and enlarged, and a vestry-room, small but very comfortable, has been added. The interior is beautifully finished, and displays no little taste. When painted outside, which it will be, I hope, before long, the Church will be very neat and beautiful. The ladies have procured a new carpet. They have also furnished the parish with a beautiful gown and surplice. It has not been without considerable effort and self-denial that so much has been done in this small parish during the past year. May those who have been engaged in this good work meet with an abundant reward in this life and in that which is to come. The Church, having never before been consecrated, that service was performed by our beloved Diocesan the 15th of the last month. I being the general desire of the congregation that its name should be changed, it was consecrated by the name of St. John’s Church.”

St. Clair—REV. MILTON WARD.

“This parish, in common with most country parishes in the West, has suffered much by removals, having lost in this way far more than it has gained. The hostility of those who are opposed to us, if less active than formerly, is not the less real or determined. To the future, and not a very distant future, we look forward with the utmost confidence. The present is a period to which the exercise of faith and patience is peculiarly appropriate and needful.”

Northwest American Mission.

INUNDATION AT FAIRFORD.

THE following extracts from the Church Missionary Record for April and May, give a further account of the perils by flood in the Red River Country, with other interesting facts relative to that Mission. Those who complain that the "Spirit of Missions" frequently gives reports of missionary doings more than a year old, will please take notice, that the official organ of the Ch. Miss. Soc., (Eng.), publishes in May, 1853. an account of what occurred in Dec. 1851.

Dec. 1, 1851.—John Daniels, whose house is further down the stream than ours, and on lower ground, has been working here to-day, but was called home ere it closed, to rescue his property and family from inundation. The river, which till now successfully resisted the action of the atmosphere, has at length begun to freeze; but ere it was encrusted, the floating ice and drifting snow well nigh blocked its passage, and, preventing the current, forced its waters over its banks at the lowest parts. The ice, which heretofore bounded the river's brink, now giving way, was lifted from its former bed, and afforded an easy egress to the hitherto restrained water, which flowed in a continuous stream to poor John's house. He and his family left it for the night, hoping that, as the river was now set in, the water would return to its former level, and that they likewise would be able to re-enter their house.

Dec. 4.—The waste water has deluged all the low lands. Our own house is about a foot out of water, but I fear the school-house is somewhat less, and it is still gaining upon us. I have thought of trying to dam it out; but this is hopeless, as the water thaws the earth and enters through the substrata. I must go to the Upper River to-morrow, and seek a place whither to flee, in case we shall be driven out of doors by it. As to ourselves, we could live up stairs, but we cannot find upstairs-room for all. And then there are the cattle! What is to be done with them? However, we "know in whom we have believed," and that He is both able and willing to protect us in every emergency. "The sea is His, and He made it," and He holdeth the waters in his hand: they cannot rise one inch higher than He permits. No! if I can only believe, all will be safe. May my faith fail not!

Dec. 5.—The water is very high: it has come into our cattle-yard and into the hay-yard, and part of the hay is standing in the water, as is also Mr. Mackay's hay. The water has even flooded his cattle-house, so that the poor animals cannot be housed therein. I have been in the Upper River to look out for a place where we may, if necessary, make a temporary shelter for the school-children. The land there is quite high yet, some of it as much as ten feet above the present water level, so that we have a place to flee unto nigh at hand. For this I am thankful to God.

I felt happy to-day to stand upon the height of land, and look at the water ten feet below. When we first came here, our faith was too small to believe that God would change the heart of the *Saulteaux*, and give us a permanent possession; and in this unbelief we located upon the plain open country, that being less difficult to cultivate, and affording greater facilities

to missionary enterprise at a small expense. Now I feel in duty bound to take possession of the Upper River in the name of Jesus Christ, and there build our mill, and, if the committee sanction it, our Church also. Thither, also, do I hope gradually to remove the school buildings and our own house. I feel justified in taking this step now, as there is a prospect, or rather an earnest, of permanent success. The distance is less than four miles in a straight line, or by land, though a little circuitous by water.

Dec 7: Lord's-day—We had a large congregation this morning. The first lesson was beautifully applicable to the circumstances of many of my people. I strove to apply it as spoken to them. May God bless his word, for Jesus' sake. The school, too, was well attended.

FORT PELLY.

FORT PELLY is a post of the Hudson's Bay Company, on the route from Fort Garry on the Red River to Fort Carlton on the southern Saskatchewan; its distance from the former point being about 394 miles, or fifteen days' journey; and from the latter about 276 miles, or twelve days' journey. It lies in a S. W. direction from Fairford, Manitoba. Fort Pelly is sheltered on the north by a range of woods, and has the Assiniboine river in front. The cold in December is very severe sometimes—44 degrees, equal to 76 degrees of frost.

The native catechist, Charles Pratt, was sent forward with his family from Fairford to this advanced post in May, 1851. From his journals we introduce some extracts:—

HOSTILITY OVERCOME.

Aug. 11, 1851.—More Indians arrived at the fort. A little after, they all came to my tent, and were glad to see me. After a while, they inquired what was my intention in coming to them. I immediately began with Scripture. They listened with wonder and attention to what I told them, particularly when I said that God so loved the world that he gave His only begotten son to die for it. People of every nation and tongue under heaven were lost, but He came to look for the lost sheep. I continued my speech till midnight. Before they went out they told me, "Do not be disappointed: wait awhile, and then you shall have your wish, when all the Indians come together."

Aug. 12.—At even, Indians from the plain arrived here—a principal man, named Cha-wa-cis, with a few others. The said old man came to my tent at night, accompanied by his young man, with his great conjuring article in his hand, quite displeased with me, and forbidding me to build here. He said the following words—"Who told you to come here? I never told you to come and build on my lands. Go back! go back from whence you came; and do not presume further to build: and if you still build, you shall find the dread of me so long as I live. You shall not be safe. Go back and build on your own land." I told him, "There is but little wood on my land to build with; but if you wish me to build on my own country, I shall build on the middle of your territories." He sat studying awhile, and then asked me, "Do you pray?" I replied, "Yes, my friend, I do pray to the Almighty God our heavenly Father, who made heaven and earth, and all things that are therein." He answered, with a high tone, "I don't pray. God tells me all the praying men go to the

devil; and as for me and my children, we will not pray." I told him, "Let me speak my turn, my friend. The god that told you to hate prayer is the devil, who never ceases to destroy men's souls in everlasting fire. And now I will tell you what my God—who is the God of gods and Lord of lords, who created the heaven and the earth by His word, and in whose hand our life and breath depend—tells me. He says, that you and I, and everybody must pray to Him, through His Son Jesus Christ, with all our hearts." And I told him further, "'The great God says, 'The wicked shall be turned into hell, and all the nations that forget God.' Think, my friend, how all our countrymen are passing their lives—without God, and without hope in the world." He still, however, threatened me closely, when an Indian came in and seized him by the right arm, and led him out. I scarce had any sleep this night, for he came the second time, and began at me again; but some other Indian came in and led him out, so he did not come again.

Aug. 13, 1851.—I paid a visit to the old man, with a piece of tobacco, and I had a long discourse with him. He seemed very sorry for what he had said to me last night, not knowing that I was one of his countrymen. At even he came with another Indian to my tent. After supper, I took the great Bible, the Old and New Testaments, the present which I received from the Rev. W. Cockran, and, holding the two volumes in my hands, I said, "Look at these great books of wisdom and knowledge. In these lie the unsearchable riches of Christ, the everlasting Father, offered to all mankind of every tribe through the whole of the known world." They made deep sighs. I continued, "I suppose you wonder to see such books. You have seen the outside of them, and now I will tell you something from the inside." I then began to read the first chapter of Genesis.

Aug. 14.—The plain Indians are returning to the plains. The old man went off quite pleased. He told me to build on, and try to get the house up. "Do not be afraid," said he: "there will be no danger."

CONVERSATIONS WITH MEDICINE MEN.

Sept. 7: Lord's-day.—Every Sunday morning and afternoon I hold an Indian meeting at my place. I was very happy to find that the Little Shell, a great medicine man, had collected all the Indian women and children. About fifty came to my tent. I commenced the third chapter of Genesis. The Little Shell thanked me, and said to his family, "We must give ourselves up to God, and leave off our old ways, and be baptized. I have worked long enough in my own way, but I see and know nothing to guide me to the true God: we must turn, we must turn;" repeating these words twice over. "Moreover," he said, "my own way tells me nothing about my soul—where I am to go after death. Let us, then, listen to this great book that is coming this way to us. This way may be true." I added, "Do so, my friend. Take good heed to the word of life, and you shall not be ashamed at the last."

Sept. 12.—Gabriel Cote, one of the principal conjurors, came to my tent to-day. He said, "I am very glad to have seen you again. I heard of you before, that you were coming this way. I am thankful I see you now." Soon after, I began to read from the tenth chapter of St. John's Gospel, concerning the Saviour of the world, who came to seek and to save the lost. I continued about three hours, and ended the subject of the chapter. He sighed greatly, and said "I have never heard such news. The best news I ever learned in this world." He said further, "Wait a while, till we have all come together, and then we will speak to you." I said,

“My friend, we have no time to lose. The time is very precious, for we have lost so much of it already. We do not know what a day may bring forth. And another thing, we must not depend on other people, for God judges every one according to his work, whether it be good, or whether it be evil. God’s book tells us, that, ‘though hand join in hand,’ the wicked ‘shall not be unpunished,’ and so we need to take great heed. Death is fast approaching, as fast as it can roll on.”

Sept. 20.—At even, the Little Shell came to me and said, “I think a great deal of what you tell us—how we ought to live, and how we are to get to God. I have been uneasy ever since you have been telling us.” He added, “I know nothing to prevent me from joining with you. I have long enough walked in the dark. I know I have not a long time to live now. It will be a wonder if I live over the winter. I have great need to be thankful to the great God, who has not forgotten us poor Indians, by His Son.” While he was talking, Gabriel Cote came in. After sitting some time, he said, “I wish to hear the word of God read. My thoughts have troubled me ever since I heard you. I am very sorry that we are going to pitch off so soon, but we have nothing to eat.” I then opened a subject from the tenth chapter of the Epistle of Paul to the Romans, telling concerning the gospel of Christ the Son of God, who came down from heaven, bringing glad tidings of salvation to all upon earth, and sending His servants all over the world, telling them that He would be with them always, even unto the end.

VISIT OF THE REV. A. COWLEY.

In March, 1852, Mr. Cowley proceeded to Fort Pelly, for the purpose of ascertaining what progress Pratt had made in his preliminary efforts. The following is Mr. Cowley’s narrative of his journey:

March 17, 1852.—I left Fairford to visit the Indians at Fort Pelly, and such as we may find on the route thitherward. Mr. Hillyer accompanied me through the woods to Lake Manitoba, a distance of six miles. We did not reach the lake till late in the evening, owing to the great fall of snow, which had covered the track to the depth of about twelve inches. The late heavy snow-storms will make our journey very tedious and laborious.

March 23.—Our journey to-day has been through the Winnepaguisis towards the Duck River, where we arrived late at night. Here the papists have had some kind of an establishment for many years, but lately they abandoned it altogether for the Manitoba, and since then they have deserted that also. A few Canadian half-breed families are wintering here. They received us in a very friendly manner, and we took up our abode in the house of the first man who offered it to us. The Indians of the place, hearing of my arrival, came to pay me a visit.

March 26.—We have been detained till now by the bad weather, and by waiting for the track to freeze. During my stay here I have visited all the people, 114 families—28 half-breeds and their families, of the Roman Catholic faith, and 86 Indians and their families, partly papists, partly heathen. It is lamentable to hear the devotions of this people, as poured forth in the worship of the Virgin and other saints. I urged that Mary is no God, but a dead woman; but they did not seem affected by it. I spoke with all the people by families, at their respective abodes. They certainly seem prepared to receive a teacher, and I think that if a schoolmaster could be stationed here it would be well.

April 3.—We reached Fort Pelly to-day at about ten o’clock, and arrived at Charles Pratt’s, which is nearly a mile beyond, in a few minutes more.

Fort Pelly comprises a number of one-story buildings, with lofts, crowded together in a very small space, and is surrounded by stockades. The fort is built upon the edge of, and is nearly surrounded by a large swamp, which, I am told, in summer, is in many parts impassable. The little house built on behalf of the Church Missionary Society lies to the west of the fort, and, though small—of but one room—is truly very creditable to Charles's industry, considering the circumstances in which he has been placed. Charles and his wife were glad to receive us, and several Indians soon came to pay us a visit.

May 3.—Early this morning an Indian from the Crees rode to the fort, to announce the arrival of the Crees. The guard-post people came in with them. The Crees halted at Pratt's, as I believe is their custom, to dress, and prepare to appear at the fort. This gives Charles an opportunity to speak with them. When painted, &c., to their satisfaction, they left Pratt's, on their way to the fort, firing salutes at intervals as they advanced; but no flag or salute replied from the fort. Still they fired as they proceeded, till they reached the fort, where they arrived in due marching order. In the same stately order they proceeded through the yard, and into the room where I was sitting. The chief walked first, an old Ojibwa followed, and after him all the rest in single file, and very stately. I had never seen any thing like it among Indians before. There was a dignity in their deportment which was quite imposing. The room had been previously prepared for their reception, and they took their seats in the same dignified manner in which they had hitherto conducted themselves.

Tobacco was on the table, and the interpreter filled and handed a pipe to the chief, who, having smoked a little while, passed it on to the next. Meanwhile the interpreter filled another pipe for him, which he used as before, and so the pipe of peace went round.

May 7, 1852.—From what I can learn respecting this tribe, I conceive that a missionary may travel among them, as Fox did among the Telugu people, with acceptance, and with a good prospect of success. This I must recommend. In the plains no settlement can be formed for want of wood. The nearest favourable place for locating Indians is, I believe, in the neighbourhood of Fort Pelly. If a missionary should travel and collect a number of Christ's sheep from among the Crees, he might in time induce them to locate upon available lands near Fort Pelly, whence, like the settlers of Red River, they could make trips to the plains for provisions, and thus there might be another happy Christian village of native Indians, to the praise and glory of God our Saviour.

MOOSE FORT.

ORDINATION OF MR. HORDEN, AND ARRIVAL OF THE REV. E. A. WATKINS.

Mr. Horden reached this station, formerly occupied by the Wesleyan Missionary Society, in August, 1851. Having, in his efforts for the instruction of the Indians in true religion, to contend against the efforts of Romish priests, he soon found the disadvantage of not being in Holy Orders. Anxious to place him in a favourable position, the Bishop proceeded to Moose Fort from the Red River, reaching his destination in August, 1852, after a voyage of upwards of 1000 miles in a birch-rind canoe. Shortly after, the Rev. E. A. Watkins, sent out from England by the Society, reached Moose Fort; and the Bishop having been thus enabled to ordain Mr. Horden, had

the satisfaction of leaving behind him two ordained missionaries in the charge of this remote district; one of them, the Rev. J. Horden, remaining at Moose Fort, the other, Mr. Watkins, to be stationed at Fort George, or Bag River, on the east side of James's Bay, whither he is to remove during the present spring, there to open communications not only with the Indians in that quarter, but also with the Eskimos.

The extracts from Mr. Horden's journals, to which we now refer, are comprehensive on many points of interest. The successful introduction of the syllabic character amongst the Indians, by which the elongated words of the Cree language are abbreviated in writing, and access to the Scriptures amazingly facilitated, comes out in a very interesting manner in these journals. The Indians write beautifully in this character, women as well as men. They carry about with them their little books within two boards joined by a string; and thus, when on their hunting expeditions, and far distant from the means of grace, are able to read for themselves portions of the Holy Scriptures. Mr. Horden's rapid acquisition of the Indian language, so as to be able to speak to them without an interpreter at the end of nine months' residence amongst them, also deserves attention.

PASTORAL WORK—DEPARTURE OF THE INDIANS TO THEIR HUNTING-GROUNDS.

Oct. 26, 1851: Lord's-day.—After tea, I walked out to see a woman who was lying sick, but did not find her, in consequence of a mistake in the name. On returning home I heard a voice from Oo-le-kit-chesh's tent. It was the voice of prayer: he was pouring out his soul to God before he retired to rest. I remained until he had finished, when I approached him, and found also a woman who had brought to the sick man some warm food. Here, I think, are some evidences of Christianity, fruits which cherish and refresh the Missionary's heart, and cause him to feel that his work is "not in vain in the Lord."

Oct. 30.—Oo-le-kit-chesh came to bid me good-bye. In the afternoon my kitchen was full, there being at least thirty men, women, and children. This really looked well. I commended them in prayer to Almighty God. On parting, almost all had some remark to make, either, "I will try to remember the good things you have told me," or, "I will not work on the Sabbath unless I am starving." May God shower his blessings on them, protect them when no one is near to hear their cry, console them in difficulty, and give them strength and health!

ARRIVAL OF INDIANS FROM ALBANY.

Dec. 9.—I was informed that some Indians had arrived from Albany, but had some difficulty in finding them, as they had gone a great distance in the woods to protect themselves from the cold. I found fourteen or fifteen in the tent. One family had come 100 miles for the sole purpose of seeing me. I remained with them a long while, telling them of the great love of Christ; after which I prayed, but, I am sorry to say, in English. One said she thanked God I could now speak to them a little in their own language. It is indeed a very little that I do know, but I must persevere.

Dec. 10.—The Indians came to my house, and I instructed them in some verses of the Scriptures, and in the syllabic characters. They certainly wish to know all they can, paying the strictest attention to what is said to them, and allowing nothing to pass without understanding it.

FIRST VISIT TO ALBANY.

Albany, to which reference is made in the next series of extracts, lies

on the west side of James's Bay. It is the head-quarters of Romanist effort in this remote region.

Jan. 5, 1852.—I arose early, and prepared for departure to Albany, having commended my wife and myself to the care of Almighty God. Soon after seven, A.M., we walked to the Factory, where most of the people were waiting to bid me God-speed. I stepped into my open sleigh, drawn by five small dogs, miserably harnessed, and soon set off, attended by two Indians. After riding a few miles, feeling very cold, I was glad to get out and walk, but could not do so long, as the dogs travelled much faster than I could, not having been initiated into the art of snow-shoe walking, nor of running upon the snow without snow-shoes. About one, we stopped for a little while to take dinner, after which we pursued our journey until half-past four, when we halted for the night. We left the sleigh on the edge of the woods, into which we walked about two miles. Here the snow was very deep and soft; and, although I wore snow-shoes, I sank nearly a foot at every step. Two or three times I fell down, and found it quite impossible to rise again without assistance. Having reached our quarters, the Indians cut a large quantity of brush and wood—the former for our bed, the latter for our fire. A piece of canvass was spread at our backs, and a good fire made. After supper, I devoted some time to the instruction of my companions. One of them, who understood English, read to me, translating what was read into Indian. We commended ourselves to God in prayer, and I lay down, they covering me with my blankets. I slept tolerably, but my feet were very, very cold.

Jan. 6, 1852.—We started about half-past seven. The atmosphere was very thick, which made travelling uncomfortable. About ten the mist cleared, and the sun shone brightly; but it revealed nothing new in the landscape. On one side was the bay, lying in heaps, and on the other the woods. We halted about the same time as yesterday, but had not so far to go into the woods. Our encampment to-night presented one of the most beautiful pictures I ever beheld. In front of our fire was a small circular area, surrounded with lofty pines, the brush of which was covered with snow, and on this the moon shone in all her beauty. This, together with our bivouac, presented something on which the eye and mind could rest with benefit and pleasure. We finished the evening as on the preceding day, and I afterward enjoyed comfortable repose.

Jan. 7.—At four o'clock this morning I was awoke by the men, who told me it was time to get up. After breakfast, as they were preparing the sleigh, I marched on alone. The moon shone brightly, and I enjoyed the scene. The cold was intense, and I was frequently obliged to open my eyes with my hands, in consequence of the moisture freezing. I was overtaken by my companions when I had walked six miles, and soon after got into the sleigh, and rode for two hours, when I again walked. At two we took a little refreshment, and shod the sleigh. This is performed by planing the runners, and pouring water thereon. For a mile or two our route lay over a piece of ground entangled with small wood, where the snow was very deep, when we again entered on the frozen bay. Hour after hour passed on, and I became thoroughly tired and weary. I sat in the sleigh for a time, but soon became very cold, and the dogs were so tired that I considered it cruel unnecessarily to add anything to their load. They had now nothing to draw but our blankets and provisions, which were, however, too much for them, the men being obliged to assist in hauling. Time passed on, but we were not near any putting-up place. At twelve, one of my companions

went to look for a suitable place of encampment, but could find none; for although at a distance the coast appeared well wooded, yet upon nearer approach, we discovered that it was merely covered with willows.

Jan. 8.—At three o'clock, A. M., after some difficulty, we found an Indian's house, and on entering, a strange sight presented itself. Around the room lay fifteen or sixteen Indians, each wrapped in a blanket. There was a little fire, which revealed the countenances of a few. They now arose to bid us welcome, and made a good fire. I endeavoured to eat, for besides my own victuals they provided me with fish, and, to my great astonishment, brought me a table about eighteen inches square. Yet, with these luxuries, I was too much fatigued to eat, and was therefore obliged to content myself with a little tea. I had walked nearly forty miles, sometimes in snow-shoes and occasionally over slippery ice. One man, a Moose Indian, was very ill. Having spoken words of comfort to him, I addressed myself to the rest, with whom I conversed about an hour; when, having offered my prayers and praises to Almighty God, I had my buffalo robe brought in and spread on the floor. I lay down, and soon fell asleep, sleeping as soundly and securely as if I had been lying on a down bed, surrounded by my relatives. Having slept about three hours, we arose, and I again instructed the Indians, and took breakfast, after which we prepared to depart. In this I was assisted by the inmates, the whole of whom came to see me off, with the exception of the one who was ill. The eldest of them, a very old man, said to me, "I did not hear all you said, as I am rather deaf: pray tell me again." I did so, giving him a summary of it. The woman whose husband was ill, with tears in her eyes, said, "I do not think you will see my husband again." I comforted her with a passage from the word of God, which I think both she and her husband love. After rewarding their hospitality by giving them a little tea and sugar, I stepped into the sleigh, for I could scarcely walk. The dogs, too, were in a dreadful state; and, after riding four miles, I got out and walked the remaining ten; and found, to my benefit, the truth of the encouraging words, "Cast thy burden upon the Lord, and He will sustain thee." I was very kindly received by Mr. and Mrs. Wilson, and after taking a little refreshment visited two families who reside at Albany, and remained with them an hour. On retiring to rest my sleep was sweet.

Jan. 9, 1852.—An Indian came in this morning, but wished to depart directly. He had heard of my arrival, and as soon as he saw me, hastened off. I followed him, and induced him to return, when I instructed him for half an hour, and commended him to God. I then went to the only tent on the island, where I saw four old women. After conversing with them for a time, and telling them some of the word of God, to my surprise one of them took a parcel from her bosom, which she presented to me, saying that the priest had been to her two or three times before she would receive it. It contained two strings of beads, with crosses and medals attached to them; two pieces of figured cloth, the use of which I did not understand; and a print representing the Virgin Mary sitting on a throne, and looking in a most pleasing manner on some infirm and lame people, one of whom was presenting a garland of flowers to her. Another of the party gave me a crucifix. They said they were glad to hear me speak of heaven. On my return to the house, I found five Indians whom I had seen at the Indian house, waiting to see me. I instructed them for two hours. In the afternoon two families from the north came in, but would not come to see me. I therefore went to see them, and found them in the tent, taking their evening meal. I had

long talk with them, in which one told me that he did not always pray, but he counted his beads. On asking what the priest taught him, he said, "Just the same as you do." I pointed out the difference. May the Almighty have mercy on their souls!

Intelligence.

WE hardly expected to find from such a source, an admission, which so completely establishes the wisdom of the course pursued by the Domestic Committee. Although its successful working has been apparent to all who have been careful to examine the subject, there are still those who do not fully admit, and many more who do not carry out the principle which Dr. Durbin recommends. If the Methodist society is capable of effecting the Missionary work in this method, how much more is the system of the Church. And if the Methodist Society expects to raise \$200,000 for this one object in the coming year, how much ought the Church to do, with its greater wealth, higher responsibility, and completer organization?

THE PROPER ADVOCATES OF THE CAUSE OF MISSIONS.

DR. DURBIN, Corresponding Secretary of the Missionary Society, addressed the Conference. He said that the various missions, during the next year, would require \$200,000. It was their intention to send a missionary to Turkey, and to despatch assistance to the Methodists in France and other places. Could the Churches support this burden? The prospects that they could were gratifying. Already the amount received exhibited an advance, in some instances, of 33 per cent., and nowhere had it been less than 20 per cent. *Undoubtedly the principal cause of this increase was the activity of the pastors of Churches, who had formerly called upon the missionary agents to do the missionary preaching, but had lately gone into the work themselves. The pastors, observed the speaker, are the best missionary preachers, as they have the most influence with the congregation.*

[A MISSIONARY TO THE ONEIDAS.

The REV. F. R. HAFF declines the appointment announced in the last number. The most disastrous consequences will ensue to this mission and to the people if a missionary is not soon sent. The effects of the withdrawal from among the Indians of the influence and control exercised by a clergyman, are thus stated by Bishop Kemper, in a recent letter:—"From all accounts, the Oneidas are going fast to ruin. It has been as I said it would be, like leaving seven hundred children without parental government. If we leave them much longer, the mission will end, and the Church be disgraced."

A hope that there is a want of general information on this subject, and a conviction that it is not known that these people have been for nearly a year without a pastor, alone prevent us from feeling shame, mortification and disgrace. Ample provision is made for the support of a missionary by the Committee, and the people are willing to do all that they are able. We

trust that these few remarks will attract the attention of some one qualified for this post. Undoubtedly it has peculiar difficulties; at the same time, it presents, in a more than ordinary degree, a field for the exercise of those qualities which our ministry demands, and which ensure to their possessor a rich reward. A facility for learning languages is an indispensable requisite.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th April, to the 15th May, 1853 :

NEW-HAMPSHIRE.

Portsmouth—St. John's, Good Friday coll. for the Jews, 13 37

MASSACHUSETTS.

Boston—Christ Ch., for Oregon. 5 00
 St. Paul's..... 8 00
Cambridge—Christ Ch..... 25 00
Lawrence—Grace Ch..... 6 39
Roxbury—St. James'..... 3 50 47 89

CONNECTICUT.

Hartford—Christ Ch..... 56 07
Plymouth—St. Peter's, $\frac{1}{2}$ 18 58
Poquetanock—St. James'..... 4 00
Weston—Emmanuel, for the Jews..... 2 25 80 90

NEW-YORK.

Morris—Amos Palmer..... 10 00
New-York—Ch. of the Epiphany Miss. Ass., S. S. for Texas..... 10 00
Poughkeepsie—St. Paul's..... 7 62
Ulster—Trinity, $\frac{1}{2}$ 10 00
West Point—Ch. of the Holy Innocents, from a member..... 50 00 87 62

NEW-JERSEY.

Newark—Trinity..... 21 43

PENNSYLVANIA.

Morlattin—St. Gabriel's..... 7 00
New Milford—St. Mark's..... 3 96
Philadelphia—St. Luke's..... 2 50
Pottstown—Christ Ch..... 18 00 31 46

DELAWARE.

Christiana Hundred—Christ Ch 23 01
Newark—St. Thomas'..... 5 00
Smyrna—St. Peter's..... 2 00
Wilmington—St. Andrew's..... 21 50
 " Trinity..... 17 24 68 75

MARYLAND.

Chestertown—Chester pa. 26 46
 " for the Jews.. 5 20 31 66

VIRGINIA.

Portsmouth—Trinity..... 18 50

SOUTH CAROLINA.

Charleston—St. Philip's, Good Friday coll. for the Jews. 26 84

GEORGIA.

Savannah—Christ Ch., a member for Key West..... 10 00

ALABAMA.

Mobile—Christ Ch..... 122 20

MISSISSIPPI.

Church Hill—Christ Ch..... 45 00
Vicksburgh—Christ Ch..... 16 50
Yazoo City—Trinity..... 10 00 71 50

LOUISIANA.

Mrs. J. L. Lobdell, $\frac{1}{2}$ 10 00

ILLINOIS.

Wyoming..... 4 35

MINNESOTA.

Fort Ripley—Lieut. F. F. Flint, $\frac{1}{2}$ 15 00

ARKANSAS.

A clergyman's wife..... 1 00
 Josephine Gholson..... 1 00 2 00

MISCELLANEOUS.

Part of "a Young Attorney's first fee."..... 2 50

LEGACIES.

Interest on Bond and Mortgage, "Voorhees Legacy," less proportion paid Foreign Committee..... 64 28
 Third payment on account of legacy of Warren B. Hill, late of Detroit, Mich., and making a total sum of \$3,732 65..... 436 18 500 46

Total..... \$1,166 43

Total since October 1st, 1852. \$18,543 78

The Spirit of Missions.

FOREIGN DEPARTMENT.

VOL. XVIII.

JUNE, 1853.

No. 6.

MISSIONARY CORRESPONDENCE.

Athens.

FROM our long-established Mission at Athens, we have received the following communication, which reports a transfer of the Mission Schools to the building formerly occupied, a change that appears to be altogether satisfactory to those engaged in their care.

Mrs. Hill's health had been far from good, and she was looking forward to the summer vacation in the hope of deriving benefit from temporary relaxation.

The School referred to by Mr. Hill, as intended for girls of the higher classes, is not connected with the Mission, but is a private enterprise, undertaken by an American lady, a relative of Miss Baldwin, and having in part the care of Miss B.

LETTER FROM REV. J. H. HILL.

7th April, 1853.

Change of Residence—Education of the Higher Classes in Greece—Clergy of the Greek Church—Religious Views.

Various circumstances have hitherto prevented me from giving you an account of the state of our mission since our new arrangements were completed. From my letters of 17th February and 25th ultimo, you will have learned some of the hindrances to which I allude. My illness, especially, occasioned an interruption of all business for more than three weeks,

but through the blessing of God, I am once more restored to health, although I cannot say I find myself quite as strong as formerly.

I am happy to say that the new arrangements I speak of above, have completely effected what I had principally in view, a concentration of our work; so as to give great relief to those upon whom the principal weight of duties devolves, and who have sustained them so many years without assistance. It was desirable, of course, that this should be effected without in the least diminishing the efficiency of our work. Both objects have been secured, as the experience of three months amply assures us.

On the 1st of January, (old style,) we removed to the commodious house which we so long occupied in former years, and which we vacated in 1842. It was found to require great repairs, but the liberality of the owner, Mr. Bracebridge, enabled me to effect these, though at much greater expense than was contemplated.

Our removal to this our former residence, induced many to inquire if we did not intend to resume our school for the higher classes, the loss of which had been deeply felt throughout the community, for its place has never been supplied satisfactorily. The plan which Miss Baldwin communicated to you some time ago, aided us in holding out at least some hope that we might, at least partially, resume such a school. Its resumption upon a small scale, thus far, has brought with it many gratifying proofs that the principles

upon which, from the beginning, our system of missionary education has been conducted, had silently been operating upon the minds of the parents, and led them to seek to place their children with those whose main object was the amelioration of the heart and life, along with the education of the mind. It is quite possible that many of these parents are not precisely aware what it is that produces that change of character which is so apparent among the pupils who have been for any length of time under the influence of our Mission Schools; and it is with humble gratitude to God that we listen to the details of the numerous instances of such a change which are constantly coming to our knowledge. You will not suppose for a moment that I am disposed to attribute it to any superior plan of instruction which we have adopted, for nothing can be more simple than our system. Still, we realize in its effects the truth of the assurance, "My doctrine shall drop as the rain; my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass." Nothing can more aptly describe the source of our success; the rain and the dew of God's Word, so fertilizing in their spiritual effects, are distilling their gracious influences among all classes in this community; and it is most gratifying to know that those from whom the benefits of our institution have been withheld for a considerable season, now hail its return with heartfelt gratitude. In that department which belongs to Miss Baldwin's special enterprise are again numbered the daughters of some of the most influential families in Greece, who enjoy equally with the poor and middle classes the daily droppings of the Word of God.

While the influence of our missionary operations is thus everywhere felt, we are happy to find that God is raising up among the clergy of the Greek Church, those who agree with us in making His Word (God's Word) the all-important means of promoting the soul's salvation. I am sure that all who are interested in the spiritual renovation of this Church and people, will hail as a token for future good the following sentiments of one of the educated clergy of the Greek Church, who has lately been appointed by the government as public preacher, *λεροκέρης*, in this capital; whose duty it is to instruct her members by preaching to them the

Word of God, every Sunday, from one of the pulpits of the city. The following extract I have translated from a lecture which he delivered a few days ago to a Bible class of young females in one of the public schools. It was an introductory lecture to the Study of the Bible:

"Sacred Writ is the source of all godly knowledge, and it is, on this account, the safest guide to man's salvation. The Scriptures may be compared to the Garden of Eden, which was planted by God himself. Sweet smelling flowers, and beautiful and wholesome fruits abound therein, and all who seek for them assiduously are amply rewarded for their labour. In one place we are taught the self-existence of the Creator of the Universe; in another, the plenitude of His wisdom and goodness; in another, we perceive the odour of His infinite mercy in the promise of a Saviour. On this account our blessed Lord commands us to 'search the Scriptures, for in them ye think to have eternal life, and they are they which testify of Me.' Man in his innocent state enjoyed all the good which God had so amply provided for him, and, above all, he was favoured with the Divine presence and companionship; but after his fall, he could no longer enjoy intercourse with his Maker. But God, 'who is rich in mercy,' notwithstanding man's sin, granted him a revelation, inscribed in it His doctrines, precepts, and commands, and thus man, in the study of its sacred pages, again has intercourse with his Maker, and learns what he must aim at, and what he must avoid. He is taught therein the great end of his being, and the ultimate object of his creation.

"The foundation of this new spiritual paradise was laid by God himself, immediately after the transgression of Adam, in the obscure but glorious promise, that 'the seed of the woman should bruise the serpent's head,' and ever since, God has continued to bless and embellish it; and at length, 'in the fulness of the time, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law,' &c.; and this was the consummation of our salvation, the opening to us of a heavenly paradise, far exceeding the earthly one which man, by transgression, lost.' * * * 'These are some of the precious truths which are revealed to us in the Scriptures, and these alone can satisfy the mind of man, ever restlessly searching after truth.' All the

philosophy of the ancients could not 'find out the Almighty to perfection,' and natural religion only led to the 'worshipping the creature more than the Creator, (God, blessed for ever!')', whereas, the very first words of the Holy Scriptures teach us who was the Creator of the Universe. 'In the beginning God created the heaven and the earth,' by the simple power of His Word. 'Let there be!' he said—and, lo! 'there was!' The great doctrine, too, of the Holy Trinity, we find begun to be developed in the council which was held before the creation of man. 'Let us make man after our own image!' * * * * The Scriptures, moreover, reveal to us the character of the Deity, and they who read them, aided by the enlightening influences of God's Holy Spirit, find them to be 'a lantern unto their feet and a light unto their paths,' purifying the heart, delighting the soul, and causing it to utter its rejoicings in the words of the Royal Psalmist, 'Oh, how sweet are Thy words unto my taste!'"

The preceding extracts from the wise and pious Metrophane's lecture will afford you a good specimen of his evangelical views, and such are the sentiments, I am happy to know, of a few others among the learned ecclesiastics of this ancient Church, who are to exercise a great influence hereafter upon the spiritual character of this nation. They look to us with affectionate confidence for assistance and support in training up the rising generation in the way they should go, by making them familiar with the Word of Life. It is with feelings of the deepest interest we listen to the daily repetition and weekly examination of the Scripture lessons, which we teach throughout our schools during the week. Our schools are quite full. We are obliged every day to refuse the most pressing applications; and it is curious to see the various ways and channels through which the parents endeavour to overcome our unwilling rejection of their requests. Our pupils are from five to fifteen years of age, and from every class of society, from the daughter of the Prime Minister, down to the child of the poorest. The greater part of them are able to read the Word of God, and not a week passes without the whole having learned some portion of it, and without at least some important truth having been taught them.

I trust that the above will suffice to

encourage our friends and the Committee, and that they will continue to sustain us in the prosecution of our missionary labours among this interesting people.

Africa.

THE arrival of the barque Shirley from Cape Palmas, in May, has put us in possession of journals of the Missionaries at Cape Palmas, a portion of which is subjoined.

The passages of Mr. Horne's diary give the first impressions made upon the mind of a stranger, and present, in many respects, a pleasing view of the scene upon which he had entered.

EXTRACTS FROM JOURNAL OF REV. G. W.

HORNE.

Arrival and First Impressions.

Cape Palmas, Saturday, 10th July, 1852.—On Thursday afternoon we landed safely, the Bishop and others of the passengers having previously left the ship, and gone indeed to Half Cavalla ere I could reach the shore. We went immediately out to Mount Vaughan, three miles inland, my wife and child, with the nurse, in a small vehicle propelled by four men, and myself upon a donkey. The premises here are very much out of repair, but the situation is fine, commanding an extensive view of rice fields and woodland.

Yesterday I was at the Cape looking after baggage; dined, by invitation, with Dr. McGill, the acting governor of the colony. On returning I was accompanied by Mr. Rogers, and several young persons attached to the Bishop's establishment; one other lad, belonging to the same company, I found at a good woman's house on the way, ill of a high fever, and ordered the colonial physician to be called. Mr. Mason, from Bassa, I learned, had also made his way to Mount Vaughan; and finding last evening that he had fever upon him, I prescribed sulphate of quinine to be given during the intermission; and this morning I was told that he was better.

A venerable old man, leaning upon a long staff, of a pleasing aspect, and in native costume, approached me deferentially yesterday, at Cape Palmas, and offered

his hand, then drew off an ivory ring from his wrist, and held it towards me. I found on one side, "A Friend to the Americans;" on the other, "King Freeman." I returned his salutations, and promised to visit him with Bishop Payne. I have since learned that the old king is losing his influence over the tribe, and that he has been stigmatized as a "witch-man," with a view to get rid of him, by obliging him, according to their custom in suspected cases, to drink "sassa-wood." His numerous and powerful connexions have, however, hitherto sustained him.

Beginning of Service.

Friday, 16th July.—On Sunday morning I preached in St. Mark's Church, and administered the Lord's Supper to about twenty-five persons; the Rev. Mr. Pinkney assisted in the services. In the evening I preached, in connection with the regular prayers, in the chapel of Mount Vaughan. The attendance on both occasions was good, especially in the evening, and a devout interest in the worship was evident.

On Monday I met the Bishop at Harper, and by him received a note from Rev. Mr. Hoffman, congratulatory on our arrival. That afternoon I went to Rocktown, travelling part of the way on foot; then in a hammock. The Rev. Mr. Rambo met me at the first native town, and introduced me to a number of the chiefs, to whom he had just before himself been making an address. They received me in a very friendly manner, shaking hands, and expressing their goodwill, and declaring their satisfaction with a few remarks from myself, the substance of which was repeated to them by the head-man, Tom Cavalla. They proposed further to meet me again in the morning. That same evening, at prayers, several natives came in, to whom I addressed a few words; Musu, a Christianized and civilized native, acting as my interpreter.

At morning prayers on Tuesday, several natives attended, to whom I briefly spoke through Musu. Before we concluded, the chiefs had assembled, according to engagement, and Mr. Rambo having first addressed them, on the suggestion of the head-man, and received their reply I spoke for a few minutes, and was favoured with a special rejoinder. They were gratified at my having been pleased with my reception; and glad at the prospect of my coming to live among them;

they promised to give no disturbance to the missionary; and they would think about doing what was told them from the Word of God. Mr. Rambo having made a small present to them, we shook hands round, and all quietly dispersed. I observed that when I met them unexpectedly on the evening before, they had on only the common cloth; but on the morning they came dressed, some with woollen shirts, others with calico long-gowns, and a number with beaver or silk hats, the king's chapeau having been dyed scarlet, and adorned with a broad band of gold lace.

Mr. Rambo having taken leave of the people and the place, we left at about 11 A. M., being conveyed in hammocks, and accompanied by his baggage-bearers. The country around the Mission settlement at Rocktown is very beautiful as seen in the distance, and as contiguous to the seashore, and not beset with marsh-land, it should seem to be not particularly insalubrious.

I returned to Mount Vaughan with the Bishop, and Mr. and Mrs. Wilson, on Tuesday; Mr. Rambo and Mr. Rogers went to Cavalla. On Wednesday I went to the Cape, and left, with Dr. McGill, letters for the "Ralph Cross." My wife wrote to her mother, and I sent letters to my father, in Bermuda, and to my brothers, my cousin Miss Ross, to Rev. P. P. Irving, Rev. J. L. Clark, and Dr. James Hall, these all in the United States. In the evening, the Bishop, Mr. Rambo, and myself, went out to Mount Vaughan.

On Thursday I went again to the Cape with the Bishop, and Mr. and Mrs. Wilson; Mr. Rambo also went in, to be at hand on the sailing of the ship. Captain Scales is suffering from a serious attack of fever, which will no doubt detain them for some days.

Many interesting and beautiful objects I observe around as I pass to and fro, but as yet I have not had opportunity for inspecting any; especially have I been attracted by a considerable variety of birds of brilliant plumage; and yesterday I surprised a small green snake on the road, which hastened to hide itself among the brushwood.

Most of us continue in health. My wife is recovering from the effects of our long voyage. The emigrant boy, Alfred, has risen from his fever. Another one has been taken down, and is reduced to a state of extreme weakness, but this

morning when I visited him, he was entirely free from the fever.

I have arranged to proceed with my family, this afternoon, to Half Cavalla; and the bearers have just arrived from the Bishop, to take us at 2½ P. M. We shall leave Mount Vaughan with much indebtedness to Mrs. Thomson, for her constant kind attentions during our stay.

A Removal.

Monday, 19th July.—On Friday, at about 2½ P. M., we left Mount Vaughan, my wife and infant in a hammock, and the nurse in another. I rode a borrowed donkey about two miles, to Shepherd's Lake, a shallow, placid, and somewhat picturesque piece of water, reckoned at seven miles in length, with but little deviation from a straight course, receiving several rills and insignificant streams, its northeastern margin being skirted with luxuriant vegetation, and the opposite fringed with reeds and scattered bush, and formed by a narrow slip of sand, the only barrier against the roaring waves of the Atlantic. I passed from one end to the other of this in a native canoe, the baggage being distributed in two such. There was scarcely water sufficient in some parts to allow the canoes to pass without grounding, and nowhere did there seem more than five or six feet. I found the Bishop's mule coming to meet me a little beyond the landing; and on riding into the native town of Grahway, I discovered the rest of the party seated near one of the huts, and surrounded by nearly all the people of the place. The head men immediately came up to salute me, and shake hands, and one, by a strangely close guess, or rather, perhaps, still more accidentally, inquired if I was a Scotchman. My child, an infant of six months, excited their greatest curiosity. They crowded around me as I rode off with her in my arms, and the children ran, and shouted, and followed me for some distance on the way, wondering at the sight. Passing through the native town at Half Cavalla, I was in like manner thronged, the women and children especially pushing to see the strange object. We reached the Bishop's residence in safety, but somewhat fatigued, at about 6 P. M., and were kindly received by himself and his lady. We found here Miss Colquhoun, and Mr. Rogers, our fellow-passengers, together with Miss Williford, and the Rev. Mr. and Mrs. Hoffman.

I interested myself on Saturday in walking over the Mission grounds, which are of considerable extent, laid out in part in a pleasant garden, and adorned with numerous cocoa-nut trees. The Bishop's residence is undergoing enlargement, and has a number of indifferent buildings near it, forming school-houses, stores, printing-establishment, and dwellings of such as have been instructed and trained in the schools, and brought into a partial conformity to American habits and modes of life. The system carried out in the Mission is to purchase as many girls as can be accommodated, and on their becoming marriageable, to give them to the native young men, raised up in the schools, according to mutual choice. This purchase is made to prevent heathen natives from buying and carrying off the girls as wives, and to prevent, in case of the death of a husband, his family from taking her effects, as well as to secure a greater influence over the girls themselves. The boys do not need to be thus purchased, but they, equally with the girls, are kept as much as possible away from the native towns, after they have once been received into the Mission establishment.

Yesterday morning I attended service in the native chapel, the Bishop performing in Grebo. In the afternoon I took a class in the Sunday School, and heard the young men answer very satisfactorily in a Scripture lesson. In the evening I conducted the English service.

To-day I visited the male and female schools, conducted at present respectively by Mrs. Hoffman and Miss Williford. The average of each was about twenty, their appearance promising, and their exercises in English grammar, geography, spelling, and Scripture reading, showed them to have been attentive, and to have been under a patient management.

The melancholy intelligence reached us to-day, that the "Ralph Cross" had gone ashore. The chain had been shortened, preparatory to her getting under way early this morning, when she began to drag, and before long parted the chain, and was driven upon the beach. Mr. Elias Jones, a person of colour, who accompanied us out as agent for some party in America, to examine and report on the state of the colonies, had taken passage back in the ship; and attempting, as it should seem, to leave her last night, he got alarmed as the boat went under her bows, and caught the chain, while the

boat immediately passed from under him, and he was unfortunately drowned. His body was afterwards recovered, the neck broken, and the head crushed. The ship is reported to be lying with her head on the beach, her masts having been cut away. Some articles have been recovered from her, and it is hoped that all the cargo will be saved, and that the vessel itself will be eventually warped off.

Saturday, 21st August.—Since writing the above, my wife, my child, and myself have been prostrated with fever. I had accompanied the Rev. Mr. Hoffman to a neighbouring town, and we had both addressed a small congregation of natives. On that same evening, as nearly as I can recollect, I had a violent attack of rheumatism in my right shoulder; and the pain increasing on every attempt to lie down, I was kept during the greater part of the night pacing to and fro in my chamber. By morning I was entirely relieved; my wife, however, meanwhile had been seized with fever, and I also before the next night was suffering with her. I at once adopted homœopathic remedies, and soon experienced an abatement of the fever in my own case, and indeed repeated cessation, and witnessed also decided alleviation in the case of my wife. But leaving my bed as often as I felt eased of the distemper, in order the better to attend upon my wife and infant, likewise grown feverish, I was as often thrown back, with increased unfavourableness of symptoms. At length, having become myself completely exhausted, and my wife's case, from my inability to give proper attention to it, having reached delirium, I was fain, in the absence of a homœopathic practitioner, to accept the kind offer of Bishop Payne, who, under the direction of Dr. McGill, now the acting governor of the colony, administered to us according to allopathic rules. Mr. and Mrs. McGill, further, having learned our condition of simultaneous illness, most kindly and disinterestedly offered to take upon them, for the time, the care of our infant. We have all now, through the mercy of God, and the unremitting attentions of our kind friends, recovered from the fever, and are regaining our usual strength.

Others of the Bishop's present household have, in like manner, suffered, and several are now debilitated by intermittent fever, but we have no case of serious illness.

It seems to be worthy of remark, that the residences along the sea-shore, and

among them the Bishop's, are, during this season of the year,—say from July to October,—exposed to damp, bleak winds, blowing immediately from the ocean; and in these manifestly, it should seem, are to be found the causes of catarrhs, sore throats, coughs, rheumatic affections, and fevers. To me—and I have resided for years within the tropics—it is extremely doubtful whether the very coast is most suitable, in point of healthfulness, for the settlements of our missionaries. At the same time, in choosing sites a few miles inland, in a new and uncleared country, a most careful, and, indeed, if possible, a scientific selection ought to be made. But there are other considerations arising from Missionary allocation and Missionary duty, to which I must return at another time.

The "Ralph Cross," in which, as having borne us to this country, we must still take some interest, remains a perfect wreck upon the beach. A considerable portion of her cargo has been taken out, but in a greatly damaged state. The captain and several of the crew have suffered severely from fever, while some of them have taken the opportunity of chance arrivals at Cape Palmas, to proceed to other points on the coast, in the hope of there readily finding a passage to America.

JOURNAL OF REV. C. C. HOFFMAN.

The portions of Mr. Hoffman's journal now published, (and which have just been received,) will be found to contain a detailed account of the examinations in some of the Mission schools, and which will prove interesting to the many in the Church at home, who contribute to the support of these children.

The journal also reports the pleasing circumstance, that the Missionary Bishop had held his first confirmation in the Mission.

Routine of Public Services.

Cavalla, November, 1852.—During this month I have continued to enjoy good health, and been enabled to attend to my usual duties. Have preached in the native towns, at our station, and in the colony, in all twenty-two times, and administered the communion once, at St. Mark's, Cape Palmas.

I transcribe a few entries from my journal.

Nov. 2.—Preached this afternoon at

Nyaro, had a large but not very attentive congregation. Ten or twelve boys however were thoughtful, and I spoke to them afterwards.

Friday, 5.—Preached at Qwia's town, could gather but two men; spoke afterwards to the children.

Monday, 8th.—Visited the large town and Do-Do-Lu, to see how the schools were getting on. Heard the children repeat their scripture lessons, and answer questions, and read.

Sunday, 14th.—In the morning preached at St. Mark's, Cape Palmas, and administered the communion; attended Sunday-school in the afternoon, and preached at night to a large congregation on the subject of confirmation, which is to be administered on Christmas day.

Monday, 15th.—After preaching to the natives, soon after breakfast I took a hammock and went to Rocktown. Found Mr. and Mrs. Horne both unwell. After remaining with them a few hours I continued my journey to Fishtown. Found Mr. Rambo entirely alone, and passed the night with him. The next morning I returned to the Cape, stopping at Rocktown, and at night, preached at Mount Vaughan on the subject of confirmation. On Wednesday, 17th, made some visits among the congregation, and returned at night to Cavalla.

Thursday, 18th.—Preached in the school-house.

Friday, 19th.—Preached at Nyaro. Had a solemn talk with a stranger before leaving the house, and taught the children. On my way back, met three Bushmen, stopped to talk with them, and as I was tired, I sat down in the sand by the way-side; they also sat down, and others joined them, while they listened to the truths of God's holy word.

Tuesday, 23d.—N. S. Harris, our printer, having asked to teach a school in the evening, commenced to-day at Nyaro. He has qualifications I think for great usefulness.

Difficulties in Building.

Friday, 26th.—The natives employed to bring rocks for the Epiphany, are giving trouble, by disputing the price agreed upon. To keep a tranquil mind in the midst of their storms is somewhat difficult, especially when the right is all on one side.

Sunday, 28th.—While the Bishop and mission family went to service in the large

town, I myself, accompanied by Mr. Rogers, went to Oradade and Do-Do-Lu; preached in both towns, and taught the children. Wm. H. Kinkle and H. Humphries were left at these towns to continue the instruction of the children, while N. S. Harris and J. W. Hutchings were sent to Nyara and Qwia's town to gather and teach the children. Our Sunday-school was held at half-past two, when we had twenty-five children from the town. At night read service for the Bishop, who preached.

Mission Duties—School examination.

December.—Missionary duties continued during this month as usual. In the early part of it, visited the Cape and Mount Vaughan, to preach on the subject of confirmation, and see the candidates. The Rev. Mr. Rambo, who for some time had been waiting an opportunity to return to America, sailed on the 18th in the Helen, via Rio Janeiro.

Our semi-annual examinations were held at this station on Monday the 20th and Tuesday 21st. The exercises on Monday were commenced with prayer by the Bishop, when the girls were examined by Miss M. J. Williford. The first class consisting of Sophia Stone, Ellen Milnor, Ellen May, Jessie Lee, Eliza Taft, were examined in Scripture questions, Smith's Grammar, pages 79 to 84, parsing, and questions on the various parts of speech; Geography—general questions on the Map of the World, the United States and Asia; History, The Child's Second Book of History, Great Britain, chaps. xxvi. to xxix.; Arithmetic—addition, subtraction, multiplication and division, rules and examples; Philosophy—Miss Swift's, 2d part, Mechanical Powers: spelling and Grebo. Prizes in this class were given to Sophia Stone and Ellen Milnor.

The Second Class, consisting of Jane Suddards, Anna Humphries, Eliza Roberts, Anna Payne, after reading a chapter in the Bible, were examined in the Child's First Book of History, Smith's Geography, Arithmetic as far as multiplication, Spelling, and Grebo. The prizes in this class were given to Anna Humphries, Jane Suddards, Eliza Roberts.

The Third Class, consisting of Eleanor Vinton, Harriet Vaughan, Lucia Bird, Nancy Perry, after reading a chapter in the Bible with the 2d class, were examined in Mitchel's Primary Geography;

Arithmetic as far as multiplication; Child's First Book of History; Spelling and Grebo. Prizes were given to Eleanor Vinton and Lucia Bird.

The Fourth Class, consisting of Lucy Balmain, Sarah Gallagher, Sarah Morgan, Rachel Maynard, Elizabeth Newman, (Elizabeth Newcomb, absent,) after reading the ninth chap. of St. Mark, were examined in Parley's Tales about Europe.

The little girls received a private examination a short time before. Their names are Isabella Neville, Mary Bowman, Sophia Bartholomew, Margaret Mercer, Fanny Ingle, Anna Wisner, Josephine Williford, Jane Wilson, Blanche Munroe, Laura Gertrude, and Ann Glover.

The exercises of the day showed an advancement in the children creditable both to themselves and their teacher. The examination closed at half-past 4, with some appropriate remarks from the Bishop.

On Tuesday, December 21st, the examination of the boys' school took place, the Bishop opening the school, and Mr. Rogers conducting the examination, first by hearing the Bible Class, consisting of A. Humphries, N. S. Harris, John Woart, William Hodge, John W. Hutchings, T. C. Brownell, Wm. Sparrow, Chs. Morgan, Geo. W. Natt, William H. Kinkle, Wm. White, Francis Hoskins, John Farr, Paul Trapier, read the first chapter of Isaiah, and answered questions on it.

A class in the Testament was heard by Saml. F. Williams. The class is composed of Stephen H. Tyng, Hugh Smith, Edward Neufville, E. P. Messinger, Solomon Alter and Seneca Bragg.

A class of little boys repeated Scripture texts, and answered Bible questions; their names are John Russell Paddock, Newton Spear, Hayward Jones, Harry Cunningham, Martin Parks Valentine, J. B. Gallagher, George Leeds, J. T. Waring.

The First Class, composed of H. Humphries, J. W. Hutchings, and Wm. H. Kinkle, recited in Comstock's Philosophy, general properties of bodies, &c.; Smith's Grammar, general questions, parsing, &c., Grebo, the 4th chap. of St. John. N. S. Harris recited in this class, in the two last studies and in history, Child's Second Book of History. The remaining scholars, viz., T. C. Brownell, Paul Trapier, G. W. Natt, John Woart, William Hodge, John Farr, Francis Hoskins,

Wm. White, Chs. Morgan, Wm. Sparrow, E. P. Messinger, Jos. Bullock, S. H. Tyng, and S. Alter, were examined generally in history and geography: also most of them in Grebo, the first chapter of St. John. G. W. Hutchings, Wm. H. Kinkle, T. C. Brownell, and Geo. W. Natt, each recited a selected speech. Prizes were presented for general excellence to Hector Humphries, Ths. C. Brownell, John Farr, Edward Neufville, and Paul Trapier. Additional prizes were given for punctuality at morning and evening prayers, to Sophia Stone, Nancy Perry, Eleanor Vinton, and Anna Payne. Also of the boys, to G. W. Natt, J. Farr, N. S. Harris, Ed. Neufville, H. Humphries, Wm. Hodge, and G. W. Hutchings. A few remarks from the Bishop closed the examination.

During the morning, a number of children from the towns about us had been at the door and windows, and seemed anxious to show what they knew; most of them having attended afternoon or evening school in their towns. So they were called into the school-house, and a number of Scripture questions asked them from the Bible and the "Peep of Day;" they repeated the Grebo alphabet together, some spelled in Grebo, and a few read. Having addressed them briefly on the worth of knowledge, especially the knowledge of God's truth, they each received a cup of rice, and a piece of salt meat, and they went away highly delighted.

Examinations at Mount Vaughan.

These were held on Thursday the 23d, the Bishop, Mr. Rogers, Mr. Hoffman, and myself, having gone up on the previous day.

Seventy-four children assembled in the morning at the chapel, nearly an equal number of girls and boys. The Bishop having conducted the opening exercises, the children were examined in the usual elementary studies. Although most of the children were small, nearly all were able to read the Bible, which was the opening exercise.

The more advanced High School scholars were examined in the latter part of Smith's Grammar, arithmetic, the extraction of the square root, &c., philosophy and history.

The care of the school has, during the last six months, devolved chiefly on Mr. Thos. Mason, whom the Bishop brought

from Bassa as secular agent. Mr. J. T. Gibson having been obliged, on account of weakness of his eyes, to give up teaching, has for a time taken the duties of secular agent.

The girls were examined by Mrs. Thomson and her daughter, in reading, spelling, geography, &c.

At the close of the examination, Edward Simpson, the oldest scholar in the High School, read a very appropriate and creditable address to his fellow-students. Mr. Rogers then addressed the assembled schools and visitors, and the exercises were closed by the Bishop.

First Confirmation in the Mission.

On Christmas day St. Mark's was opened for service, and a large congregation assembled. The Rev. Thos. A. Pinckney read the service, myself the ante-communion, and the Bishop preached a sermon appropriate to the occasion, from Romans, the 10th chapter and 10th verse, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Twenty-five persons were confirmed. As this was the first service of the kind ever performed in the place, it was an occasion of more than common interest. The Bishop returned in the afternoon to Cavalla, while I remained over Sunday to preach, as Mr. Pinckney having just recovered from an attack of fever, was too weak to take the services of the day.

On Monday afternoon, 27th, we left, and on our way down were surprised to learn of the arrival of the U. S. brig "Perry," off Cavalla. She remained three days; during the time, the officers were on shore, and as some of them were our personal friends, Mrs. Hoffman and myself accepted the commander's invitation, and visited the vessel, where we were received with kindness and attention.

The loss of our Printer.

Difficulties between the neighboring tribes have rendered it necessary for N. S. Harris, our printer, to leave the station. War is threatened between his people and those of Cavalla, and his father insisted upon his leaving. We regret his absence, not only as a good printer, but a good scholar and teacher; he had commenced with much zeal an evening school, at his own request, in a neighboring village, which was doing very well.

On leaving, he came to bid me good-bye, and put in my hand the following note.

"January 8, 1853.

MR. HOFFMAN—*Sir*.—You cannot tell how much sorry I do feel to leave you and all at Cavalla. I hope you may pray for me, and all may pray too, that God may take care of me, and bless me, and make me to dwell in His house all the time, wherever I go, and do his will. I think I will try and visit you all some time.

"Your respected servant,

"N. S. HARRIS."

It is probable that Harris will be occupied in teaching a native school hereafter near Mt. Vaughan, and that he may prove a useful instrument for extending the truth to his own people.

China.

As the arrival of the Rev. Mr. Syle, in the United States, is announced elsewhere in this number, these passages from his journal are the last we shall have to present, at least, for some time.

There are many among our readers, we have reason to know, who will unite with us in thanking Mr. Syle, for taking time, amid multifarious and very pressing duties, to make, during the last eight years, these records of the daily incidents in the Mission at Shanghai.

JOURNAL OF REV. E. W. SYLE.

Day Schools—System of Instruction.

Shanghai, Dec. 2, 1852.—In company with Mr. Nelson and Mr. Keith, made a full end of our self-imposed task, by visiting the day-schools attached to our Mission. We found the little girls' school, under Miss Jones' care, in a very good state. It is one of Chi's regular duties to open it every morning with prayer and instruction, and he has shown himself quite apt in such teaching. The last of the schools thus visited, was that under Mr. Keith's charge, at the inner village—a revival of the same I was obliged to give up some three years ago. As in my day, so now, it proved a difficult field, the character of the villagers being quite rude, and the attendance apt to be irregular.

The conclusion to which we came, unanimously, the other day, was confirmed by the observations we made this morning, viz: that there was no method for the instruction of day school children comparable with that of using books, written out in the local dialect. The necessity of cultivating this, as a language, is becoming more and more apparent. If the common people are to be taught by book, at all, it must be by writing out for them the language of their common life—the language of their mothers, their nurses, of their daily business, and of their spoken narratives. Now, this, the “book style” writing, is not; and whatever other reasons there may be for cultivating it—usefulness, as a means of reaching the minds of the uneducated, or the half-educated, cannot be claimed for it. Experience has proved to us that we must preach in the way our hearers talk, and that we must pray as we preach; and that, as we preach and pray, so must we translate and teach. Thus, the conclusion of the whole matter is, that for us, who feel it to be our calling to preach the Gospel to the poor, the use of the local dialect in all departments is a matter of primary importance. The time may come, and if our mission goes on prosperously, it will come soon, when a large share of attention must be given to the more recondite methods; but for the present, we must not “mind high things.”

The members of our own Mission are not alone in this conclusion. I took part this afternoon in the deliberations of a committee of missionaries, residing at this port, which had been appointed for the purpose of draughting a system of writing (using the Roman character,) to be employed in reducing the dialect of this region to a written form. Our immediate object is to construct a system which all shall use, so that books—grammars, vocabularies, &c., written by one, may be available for all. There is no little diversity of views on this subject. No less than five well defined, and yet very different methods, having been already proposed.

*Sunday Services—Meeting for Prayer—
An Interesting Expedition.*

5th, Sunday.—Preached at the school chapel in the morning, and at the Church in the afternoon—the congregation in the latter being larger than usual, and giving good attention. Surely some fruit will

soon spring up from the seed thus sown, week after week!

6th.—The hour for holding the monthly Missionary Prayer Meeting has been changed from evening till morning. It was held to-day, for the first time, in the chapel of the Church Missionary Society's new school building. This arrangement is to be a permanent one, and if we might judge from the interest of this morning's services, we may look forward to our future meetings with the hope of their proving highly profitable. In the afternoon, I met again with the committee on the Shanghai alphabet; and in the evening I set off in a boat with Mr. Points, to visit some absentee scholars who live near Chayn-So, and need to be looked after.

7th.—Having been obliged to moor our boat last night, on account of the darkness, and the little depth of water in the stream, we found ourselves at day-break still some distance from our destination. We landed, and walked part of the way, passing through two or three considerable villages, within the space of as many miles. In any of these, a congregation of some hundreds would have been collected immediately, if it had been our object to stop and address them. I suppose there is not any place on the earth's surface where so many congregations could be visited, on the itinerant system, with the same small amount of travelling, as here; indeed, there hardly can be another such place, for, if the comparative estimates of population which have been drawn up are at all correct, we are in the most densely populated plain in the world. The people come out in shoals, whenever we make our appearance, and are always ready to listen to us for as long as ever we are able to continue speaking; moreover, the attention they give is better than that of the city people.

As we passed through one of the larger villages, I heard the epithet *Away-tsz* (devil-son) applied to us, several times. It is always a difficult matter to know exactly how to meet such a case, and the methods which different missionaries adopt are various. In the present case, I waited till we had reached the outskirts of the place, and then I stopped about midway on a bridge, without saying a word. After a little while, some of those who had begun to crowd around us said: “Will you not discourse to us?” I inquired in return, “Do you expect those

who are reviled as they pass through your streets, to come and instruct you in the true doctrine?" Several spoke up at once—"It was only some boys, who didn't know what the proprieties are. Don't think anything of it." "But who taught the boys these improprieties?" I replied. "Are there any parents or schoolmasters in this village who give such instructions to the young?" Hereupon they really seemed to feel ashamed, for this kind of appeal, seldom, if ever, fails to "bring them to," as it were; it being one of their most favorite notions that the elder are responsible for the younger's misconduct.

After a few words of exhortation, we passed on, and, in due time, reached the village, where the father of the absent scholars was at work. The man made some blind excuse about the boys, and promised that he would bring them back to the school next Saturday, without fail. We suspected that the true reason of the protracted absence lay in the fondness of an old grandmother; but knowing that if they had a mind to conceal the boys, it was the easiest possible thing for them to do so; and thinking the man was sufficiently impressed, by the fact of our having made a special business of coming for them, we left the matter there, urging the father, by all means, to be as good as his word.

As we were walking leisurely through the village, a well dressed man, standing at his shop door, accosted us, inquiring for some ointment, or plaister, for a very extensive sore on one of his legs. I asked him to let me examine it, and he led us into the interior of his dwelling, and unloosed the bandages. It proved to be a very common but very troublesome kind of ulcer, susceptible of easy treatment, but requiring care and frequent dressings. We were not, however, furnished with the means of relieving him—our Mission not having yet entered upon that branch of effort—"Dispensary labors"—which was projected and argued for the Foreign Committee, in their second Annual Report, fifteen years ago. (See Spirit of Missions, vol. 2, p. 220.)

We followed the course of a fine broad canal some ten *le* southward, when we arrived at the city of Chayn-So, between which and the sea-side nothing intervenes but an extensive alluvial flat and a high well constructed embankment. We found the city itself a small one, and the walls dilapidated.

Being obliged to hasten home because of duties awaiting us there, we only distributed some books, and I held a brief conversation in one of the temples. Had we been free to do so, two or three days might have been very profitably spent at this place, not to mention other "towns and villages," about which we might have "gone teaching" to almost any extent. It took us about ten hours to get back to Shanghai, the tides being unfavorable.

Thoughts growing out of this visit.

I have now gone to cities and towns in every direction round about us—Ching-poo, Nan Zeang, Rea-ting, Le-woo, Rongwan, Woo-sung, Sz.-Keung and others, and I feel bound to testify, that we are free to preach the gospel to thousands upon thousands, I might venture to say, millions, beyond the district or township of Shanghai. To my own mind, the method by which this might be done most efficiently has become clearly settled—that method requires the possession of a boat and the company of a physician. With these, I would venture to guarantee that a missionary might spend months at a time, going from one place to another near at hand, and spending as much time at each one, two or three days, as the willingness of the people to receive instruction might seem to require. And who can point out a more thoroughly scriptural, or more perfectly reasonable method of attempting the evangelization of a people?

A birth in the Mission family—Church Missionary Society's Mission.

9th.—This morning we were called to rejoice with Mr. Nelson over the birth of his little son. Many fears had been entertained on Mrs. Nelson's account, for her general health had been quite feeble for some time past, but our anxious fears have given place to joyful thanksgiving on her behalf. The children of American missionaries, born in heathen lands, have (I am told) no citizenship as a birth-right; let them then inherit the prayers of many who seek for themselves and others "some better country, even a heavenly."

In the afternoon, the newly erected school building belonging to the Church Missionary Society was formally opened, Mr. McClatchie delivering an address in Chinese, and Mr. Hobson one in English.

The building is quite a handsome one,

and seems well adapted to its use. I understand it is not contemplated that instruction shall be given in any other language than Chinese, at least not for the present. It is, however, part of the plan of the institution, to teach the scholars, so soon as they shall become of suitable age, some kind of handicraft: in this way it is proposed to fit them for earning their own livelihood, without putting them in the way of the temptations of those who, from possessing a knowledge of the English language, are led to engage in foreign trade. We cannot feel otherwise than rejoiced, at seeing an experiment of this kind made under favorable circumstances: some good result will be sure to follow.

An Eclipse—Our native Deacon.

11th.—The solar eclipse, which was very distinctly seen, absorbed every one's attention during the forenoon. I did not go into the city myself, but some of our number did, and they witnessed the same puerilities as are invariably enacted on such occasions. The military come out with swords and spears, brandishing them, and also shooting arrows, at the "wild sun," to frighten it away from the "domestic sun;" the civil officers order drums and gongs to be beaten for the same purpose; and all unite in bowing down and congratulating the great luminary when it emerges from its obscurity; or, to use the Chinese expression, (if it is not almost profanity to do so), when it is spewed out, after having been nearly eaten up by its wild antagonist.

Part of the evening was spent in looking over with Chi an outline of the discourse he intends to deliver to-morrow. This has come to be a regular Saturday evening occupation. I would hope it is not without some profit to him, as I am sure it is not without much interest to myself. To observe the operation of a mind which has not had the benefit of early Christian training, and which, now that it has embraced the truth, still retains the Chinese way of getting at, and dealing with, a subject, is almost like looking over a series of views in some foreign land—the land, and sky, and seas are all there; but the foliage, the coloring, the architecture, the costumes, the arrangements, are all diverse and unfamiliar.

The Communion Season.

12th, Sunday.—First week of the new

moon, consequently the day for our communion in Chinese. Chi preached, what all who heard it pronounced to be, an excellent discourse on the parable of the talents. In the course of the service I was led to speak of the recent death of Tsuz-Seen-Sang, the school teacher, who had been baptized by the Bishop some time since, and admitted to the communion shortly before his departure. The old man had gone home sick, and had been visited by Chi, when intelligence came that he was probably near his end. Within the last few days his decease was announced. He maintained his profession of faith in Jesus consistently to the end; though I cannot learn that he exhorted others to follow on in the path he had chosen himself.

At Wong Ka-Modur, and afterwards again at the church, I preached on Gen. i. 16-18, and was listened to with good attention—the recent eclipse having aroused the people to "consider the heavens," though they needed to be told that they were "the work of His hands."

A Death and a Funeral.

14th.—Early in the morning, word came over from Miss Jones that little Yok-Chung was dead! I could not believe it, having seen the child alive and well at prayers last evening; but when I went over to the girls' school-house, I found it was indeed true. Instead of its being, as I had supposed, a very sickly child, called A-doo, who had been brought by Soodong some weeks ago, it was his own adopted child, one of the brightest, best-behaved, and healthiest of all the children.

15th.—We endeavored to perform the funeral service over our little Yok-Chung with Christian decency and solemnity. Instead of being carried out by common coolies, with great noise and commotion, (as is almost invariably the case with the Chinese themselves,) the coffin was brought first to the chapel, and then to the grave, by Mr. Nelson, Mr. Keith, Chi and Ching Kway, one of the oldest scholars. We wished to follow the example of those "devout men," who themselves "carried" one they mourned over to his resting place. There was not a "great lamentation" in this present case, but a very deep and sincere mourning, for she was an especially good and promising child. Soodong's wife showed more natural sorrow than the Chinese commonly exhibit; but the old man him-

self was reserved, kept quite silent, and did not seem to be content with this result of the solicitude and regard he had bestowed upon his little favorite. There is no knowing what old heathen notions of fatalism and retribution were struggling to revive in his mind, for he has had several adopted children and few of them have prospered; this, together with the fact that he has no children of his own, would tempt him (according to Chinese superstitions) to regard himself as under a ban, so that nothing he can undertake will prosper. I am constantly obliged to quote John ix. 2, when dealing with the blind and those who have seen much affliction.

An Earthquake.

16th.—This evening, while I was engaged in my study with the Chinese Bible Class, we were a good deal alarmed at the occurrence of an earthquake. It proved of short duration, however, and did no damage to the buildings, not even to our new chapel, the tower of which (70 feet high) is nearly finished; all built up except the battlement and pinnacles.

Alphabetic System.

17th.—The committee on an alphabetic system for writing this dialect, have brought one of the proposed methods into form, for reporting to the society which appointed them. It is the one which confines itself to the use of letters (many of them with accents) commonly found in English printing offices. The other methods are to be reported hereafter.

An Execution.

19th. Sunday.—After preaching in the school chapel, went into the city, and found a great excitement pervading the people's mind, because of an execution which had taken place yesterday at the southern parade ground. The criminal was the leader of a party of plunderers, who had come down upon a town somewhere near the coast, and had rifled the houses, especially the pawnbroker's establishments of valuables to a large amount. The execution was by strangling (much like the garotte), and seems to have been witnessed by assembled thousands with exultation. Such a scene is very uncommon here, and excited attention accordingly. I preached on Gen. i. 1, having reference to-day to the earthquake, as I

had last Sunday to the eclipse: the people again gave good attention.

Domestic Trial.

21st.—Last evening, with anxious hearts, Miss Jones, Mrs. Syle and myself, were busied in applying various remedies to our poor little boy Willie, endeavoring to avert one of those frightful attacks on the brain, which so frequently threaten him. Then came a long night of watching; but, to-day, we venture to hope again that his life may still be spared to us, though he still continues very poorly, indeed—weak and listless, or else moaning and excited. It is such times as these—anxious days and weary nights—which make a missionary family feel what it is to be parted from mother and sisters, and the kind circle of Christian friends, whose aid and presence go so far to alleviate the sorrows of the sick chamber. Little trust can be placed in the fidelity of heathen nurses; in their judgment, none. The other members of a Mission are, as they ought to be, too much occupied with their own duties, to be able to do much more than pay an occasional visit; if more is done, we know it is at the expense of undue exertion on the part of those who attempt it. It may be easily seen how the frequent recurrence of such seasons undermines the bodily strength, not of one or two, but of all the members of a Mission who love one another.

The Sailor Hospital—Visit of Friends—Sad Changes.

22d.—Visited, this afternoon, the hospital, which has been recently built here for the reception of sailors and others who may be sick, at this port.

It is the private property of two physicians—one an American, and the other a Scotchman; the arrangements are plain, but incomparably better than could be secured by the patients at the boarding house, where, but for this truly humane enterprise, they would be obliged to lodge.

24th.—Several of our Ningpo friends arrived here yesterday. This morning I went to visit them, with a most heavy heart, for I saw among them the fatherless child and the widowed wife of our good brother, Coulter—that strong, hearty-looking man, with whom, only a few months since, I walked round the island of Poo-too, and whose fine, clear voice

had led our's, as we all sang the Missionary Hymn together, the day we ascended the highest peak, and looked down upon the sea, and land all defiled with abominations of idolatry.

And now he is gone, and many who, at that time, seemed so much more feeble, yet remain to continue our pilgrimage and maintain our warfare! Truly, the Lord's ways are wonderful. The number of missionaries who have left China, or are just about to do, is very great. Since Dr. and Mrs. Bridgman, together with Mrs. Boone and Mrs. Taylor, and their children, went home in the "Adelaide," our Bishop, with Chu-Kiung for a companion; Mr. Jenkins, with his family, Mr. Struck and his children, and Mr. Byers, with his family, have sailed. And now Mr. Milne and myself, with our families, are contemplating a return home in the spring; and Mr. Way, from Ningpo, wishes to place Mrs. Way and the children, as well as poor Mrs. Coulter and her little boy, under my charge for the voyage.

Who are coming to take our places?

Christmas Day—Close of the Year.

25th, *Saturday*.—We had hoped to welcome Miss Catherine Jones to our Christmas circle, this year, as we did the company which came in the "Oriental," a twelve month since; but this pleasure we have not enjoyed.

We exercised a higher privilege, however, in welcoming to the table of the Lord three of Mr. McClatchie's baptized poor (all of them blind) who received the communion to-day, for the first time. Mr. McClatchie had agreed to preach for us to-day, but the mail just arrived brought intelligence of his father's death,

and he felt less disposed to minister than to be ministered unto.

26th, *Sunday*.—Mr. Keith and Chi conducted the services at the school chapel, while Mr. Nelson and myself went into the church, where we had some interesting conversation, after service, with a worldly, and at the same time, superstitious man, from Soochow. He stated that he had performed worship eight times in his life; why he did not worship oftener was because it cost too much, and why he worshipped at all was, that he might atone for the sins (or errors) committed in his "former life"—i. e., his state of existence immediately preceding the present one. What he had been in that previous state—whether a horse or an ox, a cat or a tiger, he did not know; but he supposed he was something bad, because he had no good luck in his present life. I might say "Ex uno, disce plures."

31st.—The last few days have furnished few incidents calling for record here; indeed, I have been feeling so far from well, though the weather is clear and invigorating, that I have attempted very little, and have accomplished still less. This recurrence of my former bad symptoms in the midst of winter, seems to settle for me, the anxious question, whether I should remain here another summer, or hasten away before the trying heat comes on. As a prudential measure, I am now convinced that this latter is the best course; and since none of my fellow laborers here (on whom will fall that part of the burden which I am now endeavoring to sustain) demur to my going, but rather encourage me to follow out the plan agreed upon before the Bishop left, I "gather, assuredly," that it is according to the mind of the Lord for me to leave China, at least for a season.

SUNDAY SCHOOL DEPARTMENT.

Although we have published a good deal about the African Mission, yet we find, in a recent number of the Episcopal Recorder, a letter, which contains within a small space just what Sunday Schools wish to know, and we therefore make use of it.

The African Mission.

Cape Palmas, or rather the Maryland Colony, of which Cape Palmas is the seaport, was instituted by the Maryland Colonization Society in the year 1831, as a settlement for free blacks; and in 1836 was occupied by our missionaries, who have since labored without intermission, and with alternate successes and discouragements, sometimes even "hoping against hope," and again realizing outpourings of God's spirit upon their work: now mourning the death of fellow laborers, and again the birth of souls into the kingdom of Christ. Many have returned home from time to time with failing health, and more than one have deposited their bones within the soil they went to redeem from the darkness and desolation of heathenism. A large number, however, still remain, and they have now the gratification of beholding the sure reward which ever follows a patient perseverance in well doing, with simple trust in the simple word, "Lo, I am with you always," &c.

The African Mission is at this time the most flourishing one of our Church, having more laborers and more stations than any other. Besides the Bishop, there are sixteen male and female missionaries, and nine native teachers, making twenty-five efficient laborers, disposed over nine stations, and ministering in a population of more than fifty thousand colonists and native heathen. The first or most northerly station of the field is "Fair Haven" or Fishtown; the mission buildings of which, being in an unhealthy position, it is not constantly occupied by a mission-

ary, though it is visited often, and has a day school numbering fifteen scholars, taught by native teachers. Three miles farther down comes Rocktown, with a native boarding-school of twenty scholars, and a permanent missionary—at present Rev. Mr. Horne. Five miles below Rocktown is Cape Palmas, the metropolis of the colony. Here is located the new St. Mark's Church, and where it is proposed to establish an orphan asylum in connection with the mission. A few miles inland from the Cape is the Mt. Vaughan Station, which has a high school with ten beneficiaries, beside sixty day scholars. Eight miles farther, and we have the Grahway Station, near to which, say two miles off, is Cavalla, a native Christian village, and the point of greatest attraction at present, it being the centre of operations, and is the residence of a majority of the missionaries. Here is the "Church of the Epiphany," and it is at this place that the "Messenger" printing "Press" is working off its issues in English and Grebo, including a very small newspaper called, the "Cavalla Messenger," furnished to subscribers at 50 cents a year. Cavalla contains, say fifteen native families of Christians, with the following occupations; namely, carpenters, four or five; masons, two; blacksmiths, one; printers, two; brickmakers, two or three; gardeners, two or three; agents or traders, two or three; and teachers, four or five; all of which have of course received the knowledge of their handicraft from the missionaries. Off from the coast, about two miles farther, is the Cavalla River Station, on the stream of that name, with a large school of sixty scholars. Crossing the river, which is here one mile wide, we come upon the coast again to Rockbooka, and lastly to Taboo; which is forty miles from Cape Palmas. At all these stations except Cape Palmas, the work is almost

exclusively with the native population; at that point the inhabitants are principally colonists.

We will conclude this article by stating that our Missionary Bishop proposes to establish a mission in the Republic of Liberia, with a station at Monrovia, the capital, and another at Bassa-Cove, the latter being upon the farthest boundary of her territory, joining the Maryland Colony, and withal possessing advantages of a high order for a missionary station, being in the midst of a large population,

and having one of the finest harbors upon the coast.

The Rev. Mr. Rambo is at present here, for the purpose of obtaining the requisite aid for the undertaking; and the Rev. Mr. Hening and lady are also in this country, endeavoring to interest the churches in the general work of the mission; shall they not have the prayers as well as the contributions of all Episcopalians and well wishers to the cause of Christ?

CHURCH OF ENGLAND MISSIONS.

Sierra Leone.

THE interest taken in the Church of England Missions, on the west coast of Africa, by the members of our own Church, has increased so much, that we shall be justified in devoting a good deal of space in this Journal to intelligence from the several stations occupied by the Church Mission Society on that coast. Nothing can be presented so entirely adapted to animate our own Church in her efforts in other portions of that vast continent.

We subjoin some of the most recent intelligence from the colony of Sierra Leone:

Educational Institutions.

The importance of the various educational institutions in this colony cannot be overrated, when we remember the opening prospects of Africa, and the relation which Sierra Leone bears to the various countries in which, in connection with the return home of liberated Africans, a process of evangelization may commence. In Sierra Leone are concentrated fragments of various tribes, numbering above one hundred different languages or dialects. From each of these detached portions a movement may commence towards the parent source from whence it came. How important that in each of these the gospel may have a place, so that, should they return homeward, the gospel may be transferred with them! How important the working of effective scriptural schools, in the different parishes and dis-

tricts of the colony! How important the operation of a superior educational establishment like the grammar-school, into which the more promising youths from different parts of the colony may be introduced; and where there may be not only intellectual training but spiritual instruction! and then, as spiritual materials present themselves, the collecting of these into the Fourah-Bay Institution, where they may be moulded and fitted to serve as catechists amongst their countrymen, from amongst whom, as they "purchase to themselves a good degree," our newly-arrived Bishop may find able and devoted men on whom he may lay hands and send them forth, some as pastors to the native flocks, and others as assistants to the European Missionaries. We now direct attention to these Institutions, commencing with

THE FOURAH-BAY INSTITUTION.

Report of the Principal for the year ending September, 1852.

The report of the principal, which we now introduce, presents an interesting view of the advancing character of the studies which are prosecuted by the students, and the increasing importance of the Institution. In reading this document, it will be remembered that it is the report of an educational institution of negro youths, whose Christian character and suitableness in other respects afford the promise of their becoming suitable teachers amongst their countrymen.

At the end of April we were all comfortably settled in the new building at Fourah Bay, and from that time to the present, things have gone on in their regular course.

During the year two students have been sent to the Abbeokuta Mission, and three appointed to labor within the colony. One has been dismissed, one fully received, and four are now on probation. The present number is seventeen.

The first class contains four. Their studies have embraced the following subjects—In Greek, from 1 Timothy to the Revelation, thus completing the entire New Testament. In Burnet on the Articles, the first 28 Articles. Through the fifth century in Spanheim's Ecclesiastical Annals, and from Isaiah xxv. to L. in Hebrew. They left off the study of Hebrew in January last, since which time Mr. Koelle's connection with the institution has virtually ceased.

Having read, during their residence in the Institution, the whole of Genesis, thirty-four Psalms, and fifty chapters in Isaiah, they are well prepared hereafter to pursue the study themselves. Attention has been paid to the writing of sermons, and a weekly service has been held every Thursday evening, when one of this class reads the Church prayers, and then a discourse written by himself—previously submitted to my perusal—in the presence of all the students and domestics. I consider this practice an excellent preparation for their future usefulness, and have been greatly encouraged to persevere in it.

The second class contains three students. Two of them, young men of high promise, have read with the first class in Greek from Timothy to the Revelation, while the third student is just commencing the New Testament. In Hebrew they have read with me since May Genesis ii. to ix., and in Gesenius' Grammar from p. 64 to p. 175. Keightley's Outlines of General History has been studied to p. 63, Horne's Introduction to p. 79, and Nicholls' Help, to p. 38.

The third class contains ten students, three of whom have just been appointed respectively to Kiskey, Freetown, and Aberdeen. The pupils in this class have been under the more special instruction of Mr. Nicol in all their studies, except Composition and English Grammar, in which the elder of them have formed a

class under myself. Only two of them give reason to think that it would be expedient to commence the study of Greek with them, which I trust to be permitted to do at the commencement of our next term. Mr. Nicol's report will show his opinion of the classes he has had under his charge.

As this is the fourth year since the opening of the institution, it may be well to notice the amount of work which the first class have been enabled to accomplish. Commencing with the elements of Greek and Hebrew, they have read, as has been shown, the whole of the New Testament, with Arnold's two works on Greek Prose Composition, studied chiefly with a view to the easy acquisition of a knowledge of the grammatical difficulties. Their mathematical acquirements are five books of Euclid, and a knowledge of quadratic equations in Algebra. Keightley's History of the Reformation, Horne's Introduction, Nicholls' Bible Help, the first twenty-eight articles in Burnet, English Grammar, Geography, and Composition, Barth's Church History, and Spanheim's Ecclesiastical Annals, to the end of the fifth century. Their Hebrew attainments have been already mentioned. I regret that I have not been able to accomplish more, yet feel great thankfulness that we have been permitted to go over so much ground. In judging of results, we must look to the state of things four years ago, and the quantum of information possessed by the students. The want of habits of reflection and discipline; the inability to repeat to-morrow the lesson that has been got up to-day; the little knowledge of English words; these, and various others—their name is legion—are some of our difficulties, known and felt on the spot, but scarcely to be appreciated elsewhere. For instance, in reading Burnet, my first aim is to get them to understand the meaning of the author—that is, the mere construction and signification of the words and sentences; then the ideas and statements made by him as to the different points of doctrine; of all which I can feelingly say, *Hic labor, hoc opus est*. Well may we, then, thank God and take courage; and earnestly should our prayers be offered, that the rich blessing of our covenant God might cause this "day of small things" not to be despised; that the grain of mustard-seed may grow into a tree, whose branches shall hang down

with fruit, and afford shelter to the birds of the air.

To this we add the

Report of the Rev. G. Nicol for the same period.

In Euclid two pupils, who are now reading with the first class, have, in the earlier part of the term, read nearly the whole of the sixth book, and advanced to Hind's Simultaneous Equations, page 223, with Ratios and Proportions in Bridge's. These two pupils are the first who have ever gone so far in Euclid's Elements and in Algebra; and that, too, in a manner most satisfactory. Their knowledge of mathematics, as far as they have gone, has exceeded that of any students with whom I have hitherto been acquainted. There is now no Euclid class among the junior students, as they are not sufficiently advanced in English to take up abstract studies. I have, however, commenced algebra with a few of those who have gone over vulgar and decimal fractions. They are working Hind's greatest common measure.

In Scripture history, this class—comprising six juniors and four probationers—have read through the New-Testament history in Watts, together with the prophecies relating to Jesus Christ; and in the Bible, from Judges to the end of the first book of Samuel. They have read, also, in Chambers' Geography, in connection with the globes, from page 1 to 46. This lesson has often been accompanied with some popular description of the manners, customs, religious creed, and natural productions of the countries.

In grammar they have gone through Allen's Grammar for Beginners, and can parse with more freedom. In arithmetic, four are working Walkingbame's Miscellaneous Questions, and the rest are making some progress in Croosley's Arithmetic. Mental exercises have been attended to. The great difficulty with the junior pupils is their limited knowledge of English, although they can read and write a fair hand. Hence their progress has not been sensibly great; for they have not merely to get up their lesson, but also to study the meaning of words and their disposition in a sentence. They need, also, constant repetition.

During the term, weekly lectures on pneumatics and on heat—its causes and

effects—have been regularly delivered to the whole body of students, in which they appear to take a lively interest. Our text-books are Joyce and Dr. Brewer's Guide to Science.

The conduct of the students in and out of class has been orderly and respectful. The expected arrival of the Bishop among us fills our hearts with joy and gratitude. May his life be right precious in the sight of the Lord, so that he may be spared to be a blessing to the church of Africa!

THE GRAMMAR-SCHOOL.

From the report of the Rev. T. Peyton, we ascertain that the grammar-school, at the close of September, 1852, contained 73 pupils, and that their general conduct and diligence had afforded him much satisfaction. Missionary meetings have been regularly kept up, and have been well attended by boarders and daily pupils. Mr. J. Quaker, who assists Mr. Peyton in the school, has commenced a meeting with the pupils, for the purpose of affording instruction on subjects connected with the evangelization and civilization of Africa. The senior pupils put down their thoughts in writing. Lectures on natural philosophy have also formed a part of the school routine. Sound scriptural instruction—calculated, by the blessing of God, not only to inform the understanding, but to affect the heart—constitutes the substratum on which rests the entire system of discipline and study.

The results of the last examination are thus briefly stated by the Rev. E. Jones, in a letter dated Nov. 17, 1852—

"The examinations of the Fourah-Bay Institution and the grammar-school have both taken place. Of the former, I can only say it was quite satisfactory to my own feelings; but of the latter, which was largely attended by the parents and friends of the pupils and the Society—among whom were the Governor, the Chief Justice, the Colonial Secretary, and others—I have heard, from all quarters, exceedingly gratifying accounts."

FEMALE INSTITUTION, FREETOWN.

Miss Sass, although suffering much from illness, continues to carry on the labors connected with this important department, in which provision is made for the training and development of the African female mind under Christian influence and instruction. We can conceive

few things more materially detrimental than that the masculine intellect should be improved, while that of the female remains stunted and in ignorance. The following is the report of Miss Sass for the half-year ending Sept. 30, 1852—

“I must especially speak of the steady, upright, persevering conduct of my boarders; the general improvement of all the pupils; and the peace and quietness which have prevailed, almost without intermission, since January last. The behaviour of the elder girls has been very satisfactory: they have, I really believe, done their best, both in teaching and watching over the younger ones, as well as in improving themselves: and the truthfulness manifested by most of them, forms a striking contrast to what was my painful experience in former years. They are still far from what we could wish, and require continually a watchful eye. The eldest and most steady amongst them is but, as yet, a frail and erring child; but as the Lord has blessed our endeavours, we must praise Him, and pray that His grace may now prevent and follow them.

“There are twenty-six pupils at present in the Institution, fifteen of whom reside in the house.

“Within the last six months I have been permitted to form a Scripture class twice a week, expressly for the elder girls, of whom I have selected seven, varying in age from fourteen to seventeen years. This it has long been my desire to accomplish, feeling how much they needed extra instruction; but other duties and anxieties have always prevented. These classes, together with our little prayer-meeting, seem to exercise a beneficial effect upon their conduct and tempers; and will, I trust, prove a blessing to all.”

FREETOWN.

The Pademba-Road Congregation.

Circumstances occurred, during the half-year ending Sept. 30, 1852, which brought out in a very touching manner the affection which the congregation at this church, and the Christian Africans generally throughout Freetown, entertain towards the Rev. J. Beale, who has long faithfully and affectionately laboured among them. The particulars will be found in the following extracts from Mr. Beale's journal for the period above mentioned—

Additions to the Church.

March 14, 1852—After careful selection and special instruction, I this day admitted 22 individuals into communion with the Church—5 to baptism and 17 to the Lord's Supper. One of them had been a noted country-fashion man. May our God keep them steadfast in His covenant, and preserve them by His grace unto eternal life!

Farewell Sermon, and Embarkation for England.

April 4: Lord's-Day.—Expecting to depart on the morrow, I preached a farewell sermon to my dear people from Acts v. 20. They were deeply affected and attentive.

April 7.—Having engaged our passage for England in the “*Dart*,” a Madeira packet, the captain sent word for us to go on board to-day. Since Monday our house has been thronged with our affectionate people, rendering us every assistance that love could dictate. As the time of separation drew on, it was moving to see the people, from the highest to the lowest, in and out of the church, with copious showers of tears, and blessings on our heads, bringing their parting tokens of affection, in the shape of oranges, pine-apples, fowls, arrow-root, &c. At twelve o'clock we paid a last visit to our poor dying Christian visitor, which was most affecting to us all. We then hastened to the ship, Mr. Young joining us by the way. Could the friends of Missions have witnessed the scene presented at the wharf, they would have felt that the Africans are as affectionate and grateful for favors received as ever, and do highly value the labors of those who bring tidings of life and peace to them. They did not know the hour of embarkation, and scarcely the day; yet a large concourse of old and young had assembled to take a parting look. It was difficult to get through the people, and still more so for their hands to release ours. The ship moving from the harbor was the signal for us to proceed on board, when such a burst of heartfelt grief rent the air as would have affected any heart. The scene reminded us of Paul parting with the elders of Ephesus—Acts xx. Mr. Young declared that he had not witnessed such a scene for many years.

Departure, and Shipwreck.

April 8, 1852.—The "Dart" finally left the anchorage at four P. M., and proceeded to sea in company with her Majesty's brig "Sea Lark." In a short time, the land we love for the Lord's sake disappeared from our view.

April 9: Good-Friday.—All on board is in confusion—putting the ship in order. How different from the holy-day of our brethren on shore, of whom we often thought, and longed to be in the midst of their worshipping assemblies.

April 12: Easter-Monday.—A day ever to be remembered for the loss of our beautiful "Dart," and, but for divine interposition, of our own lives! We were looking for a pleasant and speedy voyage to our native land; but, alas! how soon were all our projects brought to naught!

On the 11th, Easter-day, they distinctly saw Cape Verde, and during the night, although standing to the west, saw on the horizon the reflection of fires on the shore. At six o'clock on the evening of Easter-Monday, as the vessel was going from four to five miles an hour, she ran on the Conflict reef, in lat. $10^{\circ} 20' N.$ and long. $15^{\circ} 17' W.$ Such was the heaving and straining of the ship, that it was with difficulty the boats could be launched, and the passengers and crew be got into them. The sufferings subsequently are thus described by Mr. Beale:

April 13.—I cannot pass over the events of this day without recording our distressing situation. On the mighty ocean, sitting in water, and soaked to the waist; in a boat so small that when we, four in number, sat down, there was not room for our feet without treading upon each other; nothing but raw provisions, and little water; no rudder, no proper sails, no mast or anchor; a sea that broke over us continually, and endangered our lives; and no one knowing what inhospitable shore we might be compelled to land upon! The poor sailors had been in the boats more than twenty hours, and for sixteen hours had been rowing with all their strength—to gain, if possible, one of three vessels, whose topmasts at different times were seen on the horizon; and, if not, to reach the shore, as yet out of sight. About 4 P. M. the wind much increased, and forced our little bark rapidly through the heavy swells. It at length brought down, with a sudden crash, our temporary mast and sails, almost breaking

the leg of Mrs. Beale, tearing away the seat and timbers, and snapping the ropes by which it was fastened. The men did what they could to secure them, but the rope was rotten, and the pressure of wind so great, that it broke away as often as fastened, and fell into the sea.

Arrival at Ropas.

April 17.—The site of a civilized spot cheered all our hearts, and we thought our troubles at an end, especially when we found at Ropas so many ships at anchor. Our chief wish was to get a passage to the colony. The two days which had now elapsed since landing, had enabled us to replace what was needful in the way of clothing. Our hospitable host and his two daughters, as well as the merchants, did everything in their power to aid us, and we had hoped the shipping would do the same. At a meeting of the passengers, certain gentlemen were empowered to obtain a vessel for Sierra Leone, when to our surprise 2,000 dollars were asked, the cash to be paid at once. Others were applied to, but all our pleading could not bring them down to less than 1,000 dollars. As for paying at once, it was impossible, as some had lost every thing, and the rest much; so that the money could not be made up. In our dilemma, the Belgian Consul, a very kind, sympathizing man, came to our help, and generously placed at our disposal a small French brig. It was finally arranged that the captain should receive 400 dollars for the passage.

Whilst with Mr. Beale we were visited by several persons belonging to Sierra Leone. Some of these had been in my school. They deeply sympathized with us, and helped us in every way they could. By request, Mr. Young and myself preached to them, and much enjoyed the opportunity of speaking a word for the Lord in this moral wilderness, and of pouring out our grateful hearts in prayer and praise. It was a solemn and refreshing season. They begged hard for the Society to remember them in this lonely spot.

The Europeans here seem to be in tolerable health. Should the Society do any thing for the Susus again, this town and neighbourhood would seem to afford facilities not to be had elsewhere among this tribe. The town itself covers a larger space of ground, I think, than any I have seen out of the colony, either north or

south The trade in ground nuts is very considerable. On the day we entered the river six vessels passed up. Mr. Beaise, the princely merchant of this place, informed me that there were only about 600 inhabitants in the town, but usually about 1,000; many had left at present on account of the war. There are two other large towns within a short distance. Mr. Beaise assured me that there would be no difficulty in establishing a Mission there, and promised that he would do all he could to aid me if one were established.

Return to Sierra Leone—Arrival.

April 18, 1852: Lord's-day.—All was hurry and confusion, as the Frenchman would proceed with us to Sierra Leone. We entreated him to remain over the Sabbath, but were compelled to yield. We started with wind and tide in our favour, and descended rapidly for about an hour, when, at a sudden bend of this serpentine river, we were pitched stern on into the mud, which defied all our exertions to get her off. As the tide receded the vessel heeled over, and the bow settled down with the water, whilst the stern was high and dry. The soft mud allowed her to slide forward as the water decreased, leaving an immense deep gully in the black mud. It was not till Tuesday morning that we could get clear of these noxious smells and mangrove trees. Exposure to the sun in these swamps by day, and to the heavy dew at night, without any proper resting-place, was very trying to our health. As more than four could not sleep in the cabin—only about six feet wide—the bare deck was our only bed beneath the falling dew. We had one good meal per diem. The captain was very kind and sympathizing. On his vessel we had one privilege which had been denied to us in the more elegant “*Dart*”—family prayer and praise, under the broad canopy of heaven, at which all were generally present.

April 21.—Towards evening a tornado gathered, which made us very uneasy, as we had no means of sheltering ourselves from it. The heavens were very black, and the lightning very vivid; yet our Heavenly Father, who holds the winds in the hollow of His hand, suffered it not to descend upon us. Most of us had not taken our clothes off for the past ten days, and felt sadly jaded for want of rest. The ill effects of these exposures within the

tropics became visible in every countenance; especially we felt concerned for Mr. Young, as he appeared to be weakly, and fast sinking. At night the rain came on, and drove so many into the little cabin for shelter that the heat became insupportable, and the fatigue such as to compel us to seek rest on the hard deck regardless of the falling rain.

April 22.—At day-break the blue mountains of Sierra Leone were once more discernible in the distance. At dark we reached the anchorage, much exhausted. On landing, our unexpected appearance caused great consternation, as nothing had been heard of our fate. Mr. and Mrs. Jones received us with much kindness and sympathy at the Mission house. After a refreshing cup of tea, Mr. Jones kindly drove us to Pademba Road. Just as we reached our house a very heavy tornado fell. Never shall I forget our feelings of gratitude that night. When we retired to rest, such was our sense of mercies past and mercies now possessed, that we slept not for the joy and gratitude which filled our hearts to our gracious Deliverer and kind benefactor.

Sympathy of the Africans.

April 24.—The report of our wreck soon spread, and our dwelling became a continued scene of sympathizing people. “Oh! master, thank God, thank God! Hush, master! Hush mistress! No mind, so long as the Father spare life. He will give you more than that,” &c. After a few hours, we were obliged to keep our beds from pain in the head and ears, and fever, which was only increased by the excitement. The people had but just loaded us with tokens of their affection on leaving, and yet now seemed not to know what to do to evince their sympathy in our distress. Besides presents of fowls, yams, loaves of sugar, and butter, they sent us many articles of wearing apparel—as shoes, stockings, shirts, trowsers, pieces of muslin and print for dresses, &c. Only in one case was money received for shoes, the master being out. Shortly after, the money was returned, with an apology. Such facts need no comment. They only lay me under a deeper obligation to my God and to His people.

April 25, 1852: Lord's Day.—Having somewhat recovered, we attended divine worship, to give public thanks for our merciful deliverance from shipwreck, and felt it good to be there.

Death of the Christian Visitor.

Early this morning, Mr. Johnson, my zealous, devoted, and useful Christian visitor, entered into that rest for which he had long been waiting in the "patience of hope." He was a strong, robust man, of the Yoruba nation—one of the early converts in Leicester Mountain. During the mania for emigration, about ten years ago, he went to the West Indies, and there remained about three years. Finding his privileges as a Christian curtailed, he returned to this colony. On arriving out, he was placed on an estate where was a Roman Catholic chapel. On the first Sabbath he went, he was surprised to find none of that simplicity to which he had been accustomed. On the Monday he went to his master and said, as related to me by himself, "Please, Sir, this place cannot do for me. I go to church, but it is not like what I am used to: I do not understand what the minister says. I want a minister who can tell me words which I can hear" (understand.) It cost him much trouble to get a passport to remove to another estate; but though the distances he had to walk were great, and before he succeeded he had to go many times, he never rested until he could go to a place where the gospel was preached. On his return hither he settled in the west of Freetown, but joined himself to the congregation in Kiskey Road. His house was very distant from the church, but no man could be more regular in his attendance on the means of grace. On our church being built on this side the town, he was chosen by the people as Christian visitor,* an office for which his bold and earnest spirit well fitted him. Though the emolument was small for a man of his standing, with a large family, yet he accepted it for the Lord's sake, and set himself zealously to work, not only to visit the sick, but to seek and call in the heathen. Many, I trust, will acknowledge him, in the last great day, as the first instrument to lead them to a Saviour. Many of his countrymen quail before the "country-fashion" man, but not Johnson. On one occasion, when preaching in the grass field, after my address I took out some idols from Yoruba, and explained to my hearers that these had once been worshipped, but that now the worshipper had become a Christian, and cast them away. After I had

done, Johnson took the gods, and, lifting them up before a number of idolaters, delivered a most touching and earnest address. "Mind," said he, "they are wood; they can burn! They have eyes, but cannot see," and so on, and so suited the action to the word, that it went home to every heart. About eighteen months ago, whilst engaged in his work, he bruised his foot against a stone. For some time the wound was very small, but it did not heal. He tried various means, but in vain. At length I requested him to put a man in his place, and rest it, placing him, at the same time, under the care of our medical man, who attended him for some time. It did not heal, however, as was wished, and he was recommended to go to the Kiskey hospital. Like others of his countrymen, he had a great aversion to that place, and at first would not consent. At length he went, and the foot improved daily. On the medicine being changed, as he said, it got worse, and he sent to me. I went, and found him in a dreadful state of suffering. He told me, that for more than a week he had not slept night nor day. At his request he was brought home, but still got worse. We had another doctor to see him, but he also pronounced the case hopeless. The knowledge of his danger did not terrify him. He "knew in whom he had believed." As his end approached, the whole limb became awfully swollen and dreadfully ulcerated. Under all his sufferings he was very cheerful and contented, and looked forward with confidence to a better inheritance in heaven, through a crucified but risen Saviour. To one who said to him, "Well, Johnson, how do you bear all this?" he replied, "He that gives the pain gives also the power to bear it." It was a common feeling among his brethren, who went to visit and comfort him, that he would, in his turn, be their comforter. Seldom did any one leave his couch without a word of warning or encouragement. He ever manifested deep interest in our spiritual Zion, and longed, not only for the members to increase in number, but in spirituality. In the last few months, as he ripened for glory, these feelings deepened much. His sufferings were of no ordinary kind, but he was wonderfully supported under them. Grace has seldom, among us, shown forth with greater lustre than in him. He wanted no light talking—nothing but experimental Christian so-

* "Church Missionary Record" for April, 1851, p. 80.

ciety, and holy fellowship with brethren of a like spirit. He was highly respected by all Christians. The members of Kiskey-road church would come and join my own, in prayer and praise around his couch.

Last evening, feeling a little relieved, Mrs. Beale and myself made our first visit to his dying bed. We had not expected to meet again on earth. On entering his room, we observed a great change for the worse in his appearance. The day before, those about him had been looking for his removal, and he had spoken little. It was evidently a pleasure to him to see us once more. He desired to sit up, and was raised by the friend who supported him. "I want to sit up good"—to be raised higher, he meant—"to talk plainly to master." Hope beamed in his countenance, though it was a dying effort. "Master, I hear all your trouble. I trouble on account of you. I sorry. And you trouble on account of we poor Africans. I hope God will reward you. Since you go, Mr. Peyton has been very kind to me." I replied, "Yes; I trouble for you, too, when I see you suffer so much." He answered, "I soon done now: I shall soon be with Jesus." These were his last words. A few hours after, he fell asleep, and entered into the mansions of the blessed. This evening Mr. Peyton and myself read the burial service over his remains, in the presence of a large number of sorrowing friends, all anxious to pay their last tribute of respect to one who had been a bright ornament to his Christian profession. He leaves behind, to lament his loss, a bereaved widow and seven children.

Tokens of affection from the people.

May 14, 1852.—The few days elapsing between our landing from the wreck of the "Dart," and sailing again in the "Mail," has afforded our people further opportunities of manifesting their sympathy besides the substantial marks mentioned on the 24th of April. We were surprised to receive three notes, each from a few members of Kiskey and Pademba-Road churches, begging our acceptance of 6*l.* 7*s.* 1*d.* and 10*l.* 13*s.* 6*d.*, making together 17*l.* 1*s.* 7*d.*

May 18.—Many things had seemed to say, "God has work for you to do here yet;" but the arrival of the steamer full from the Cape, for the first time since

they began to run, left no further doubt in our minds as to the path of duty. We therefore (D. V.) remain at our post another year, and cheerfully resign the pleasure of seeing our son, family, and friends; only praying for grace and bodily strength to be useful in our Master's vineyard.

Resumption of Ministerial Labours.

May 19.—To-day Mr. Peyton delivered up the charge of the church to me, and I began my work by occupying the pulpit in the evening.

May 24.—I went down to the north-east side of the grass field, but could prevail nothing with my hearers until I named the troubles through which we had passed on the sea, and how we only now wished to do them good, and lead them to God. One of the people caught the word, and muttered, "He the minister whose ship broke in big water." Several exclaimed, "That him!" and in a moment all their sympathies awoke. They shook my hand, telling me, "Hush, daddy, hush!" Such an unexpected burst of feeling from strangers touched my heart, and gave me free access to them. Thus our God brings good out of seeming evil.

May 28.—I have paid pastoral visits every day this week. I this morning, by request, saw and conversed with a young man, formerly a member of our Church, and felt greatly distressed at his present condition. Some time ago he was cast out of the Church for forsaking his family and walking disorderly. He cast off all restraint, and entirely forsook the Lord's house and people. Now I found him, bodily, broken up. On inquiring into the state of his mind, he used a number of cant phrases about God's mercy and goodness, but seemed to have no sense of the enormity of his sins. He rather endeavoured to excuse his vileness. My reproof, and efforts to undeceive him, and bring before him his real character, seemed very unpalatable, and I left him with a heavy heart.

In the evening I preached in the open air to a group of heathen, in that nest of idolatry behind the new burying-ground. This place, at the foot of the mountain road in the east, has long excited my compassion. There, as in the green grass field at the west, the tomtom never ceases among the thunder worshippers. At these places a large number have been grouped together for years undisturbed.

They never enter any place of worship, and know little more about Christianity than the heathen in the deep forests of the interior. God helping us, and by His strength, this foul blot shall be done away. Henceforth we purpose carrying the gospel to their very doors, and, with holy violence, compelling them to come in.

May 29, 1852.—In the evening I met my helpers, to choose a Christian visitor in the place of poor Johnson. His intimate friend was selected—James Lisk, also formerly of Leicester Mountain. The monthly subscription brought in for the same purpose was 2*l.* 3*s.* 1*d.*

A Christian Death.

July 9.—Whilst catechizing the school-children, I was sent for to see one of my members, who had been taken seriously ill. On reaching the house, I found him in a dying state. He was quite conscious, but able only to leave a few words of consolation to his bereaved family. To my question as to the foundation of his hope in this trying hour, he replied with difficulty, "I live—in the hand—of Christ—no more but Him." I went home for means to revive him, but a messenger returned immediately, telling me he was no more. He was in my house yesterday, though not quite well. How little did we look then for such a change! What force does it add to the apostle's words, "The time is short."

Perseverance amidst Difficulties.

Aug. 6.—We have from time to time experienced some opposition from the idolators in the grass field; but last week my people returned, sadly discouraged by the taunts and reproaches giving way to more open violence. As they were ringing the bell, one of the idolators came impudently forward to know what auction was going to be held. On being told it was not to be an auction, but for the people to come and hear the word of God, he became very violent, asking the visitor what he called God, and who made the marks upon his face if not his country god. Becoming still more violent, he at length struck the visitor on the face two or three times. My people looked upon this as a set thing, not of that man only, but of a combination of the heathen, and were disposed to use the strong arm of the law to put it down. I however wished them rather to "take it patiently," as suffering for Christ. I therefore went

this evening myself; but before preaching I went round, visiting the people by house row, and conversing with them until the time. In this way we visited several streets, and dropped a word or two in many houses. All received us kindly, except one family. Seeing badges of superstition, I was not willing to take the promise of attending the meeting without some signs of preparation. When the woman answered my importunity with a rough, "No by force, Massa," I replied, "Yes, by the force of love, such as the angels showed when they took Lot by the hand to bring him out of Sodom, lest the fire should destroy him." In this way we got a considerable assembly. I mounted a stone, and, after singing the hymn, "There is a fountain filled with blood," and prayer, I preached on the love of God in the gift of His Son to a very attentive assembly. All returned thankful and encouraged.

Conversion of a Noted Idolator.

Sept. 2.—I received as a candidate Mary C., a noted dealer in superstition and idolatry. For more than thirty years, twelve of which she has spent in this town, she has resisted the glorious gospel. She said she knew me in Bathurst, where I had helped her children when sick. The last time I remember seeing her was in a public idolatrous procession, bearing an iron instrument, with many branches and a sort of bell to each, and a cow's tail at the end—all badges of idolatry. She was then dancing in the most indecorous manner through the streets, and seemed the most unlikely person in Freetown to make the present application. She gives up because she finds no benefit, and "her heart no let her sit down. When she looked her children, some belonging church, and herself outside, she was compelled to give up." Many incidents in her life she recounted with deep emotion, as, how she had been brought up under Missionaries in the Liberated African schools, and could read, but yet had been blindly led to follow country fashion until now. Grace is performing in her a mighty work. She now comes to church, morning prayers, &c., to the surprise of many. All this, and much more, she related in such a subdued tone, that no one could have believed it was that boisterous country-fashion woman so well known in these parts.

Conclusion, September, 1852.

For the first time since my return to Africa, in 1845, I have been tolerably free from buildings, and consequently have been able to devote my time and strength to the great work of making Christ known. I have given two hours' daily instruction to the first division of boys and girls in the school, except on Mondays. On Fridays the whole school has been catechized, and instructed in divine things. The Church Catechism has been the groundwork.

The Sabbath-school has had its share of attention, I always being present in the morning, and sometimes in the afternoon. I have also occasionally catechized. Their interest in the word of God does not at all diminish, and there has been a little increase in numbers.

Mrs. Beale continues to attend to her department among the females as usual. She has the girls daily for two hours, takes the first class in the Sabbath-school, meets the female communicants for religious instruction once a fortnight, &c.

The two lectures among the heathen in the east and west of the town are working their way, and have been well sustained during this half year. In the Church I believe there are improving signs of unity among the members, zeal for God, and Christian love. I thankfully record my sense of the help of Mr. Peyton in the public services of the sanctuary, and also of my schoolmasters and visitor, especially my youngest schoolmaster, for his deep interest and attention to the heathen near the burying-ground.

Thirty-eight inquirers have been received into the different classes since I took charge in May last. Eighteen candidates for the Lord's Supper will be admitted to full communion at the next celebration, making a total of 130 members. Two have been excluded for walking disorderly, but one returned in deep penitence, and was admitted as a backslider. The third year since the church was opened is now closing. We have increased from 40 communicants to 130, leaving 80 candidates in the classes, making a total of 210 souls; whilst our worshipping assemblies are serious, and gradually increasing. I trust we can feel that our people are "edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, are multiplied."

We have raised during the half-year, for various purposes, 51*l.* 14*s.*, not including the sum of 17*l.* 1*s.* 7*d.*, presented to Mr. Young and myself on account of the wreck of the "Dart."

Such is a brief review of the work at this Station for the past six months—enough, I think, to show that the Lord our God is working with us and by us. There is a shaking among the dry bones, a movement for good throughout the district, and a growing concern among all classes respecting their salvation. We now see why we were not permitted to leave these shores in the beautiful "Dart," or the Cape steamer. Health, and many private family matters, seemed to call us to our native land; but the Lord had a work to be done—a people to gather to Himself, and He chose to use us as instruments.

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Borneo—General History of the Mission,
1848-1852.

[From the Quarterly Paper, Soc. Prop. Gosp., April.]

It is now somewhat more than five years since the Borneo Church Mission Committee sent out two Missionaries, in answer to the earnest appeals of Sir J. Brooke to the Church at large, for men to assist him in carrying out his great design of introducing the blessings of civilization and Christianity into the vast island of Borneo.

A Church and Mission-house have been built, schools established, a hospital opened, the foundation of a living Church laid by the baptism of native converts, thirty of whom are in training for future use in the Mission, and the staff of the Mission increased to five missionaries, a matron, an industrial master, and two native teachers. In addition to this work done in Borneo, the Committee have also endeavored to raise the necessary sum to endow a Bishopric for the superintendence of the Mission.

On the 30th of June, 1848, the two pioneers of the Mission, the Rev. F. T. M'Dougall and the Rev. T. Wright, landed at Kuching, the chief town of the province of Sarawak, and the residence of the Rajah. A temporary abode was found for the members of the Mission in the Court-house, the offices of which were kindly given up by the Rajah and officers of the government for their accommodation. The first step of the Missionaries was to establish a regular public service, a shorter one for daily use, and

the full service of the Church on Sundays and holy days. This was with the double view of benefiting the European population, and of showing the Mahometans that Christians considered it a duty to worship publicly and regularly the one true God. The next step was to open a public dispensary, which soon attracted numbers of natives, and from among these patients many were induced to become the first scholars of the day school, which was opened, as a house was procured for the purpose. This school was at first much frequented by all classes, who came in throngs, being attracted by the novelty of an English teacher, and the maps and school apparatus. In order further to begin some directly Christian teaching, and to lay the foundation of a school which should furnish future laborers for the work, five orphans of Malay and Dyak mothers were taken from their native friends, and adopted by the Mission. They were baptized on Advent Sunday, 1848, and taken by the Missionaries to train up in accordance with this beginning.

Simultaneously with these operations men were employed to clear the land set apart by the Rajah for the Mission, for building and cultivating, and to collect timber for the buildings of the Mission. By means of hard work and constant urging, the house was sufficiently advanced in July, 1849, to enable the members of the Mission and school to remove from their former cramped abode to the spacious and airy residence on College Hill, which had already begun to assume a civilized appearance, the ground having been planted with spice-trees, cocoa-nuts, roses and jessamines, and other flowers, while the house was building. The adjoining eminence, called Church Hill, was next cleared and levelled, the indestructible and ponderous blocks of iron-wood, which had been gradually collected during the preceding year, and of which alone the Church is built, were carried up the hill with no little difficulty, and the building of the Church set about in real earnest. It will give an idea of the size of the trees in these equatorial regions, to mention that one of these, which stood near the site of the Church, and which had to be cut down,—a gutta percha tree, called Nisto by the natives,—was found by measurement to be one hundred and twenty feet in length to the first branch, and the stem at about twelve feet from the ground was

nearly seven feet in diameter. This is by no means one of the largest kind of jungle trees; others, especially the tapang-tree, in which the bees make their hives, are much larger. In January, 1849, the junior missionary resigned his office, and all the spring of this year was spent in much alarm and uncertainty, owing to the ravages and repeated attacks of the piratical fleets from Sarebus and Sakarran. People from all sides came flocking into Sarawak to put themselves under the Rajah's protection; and the whole place was in continual commotion and excitement, most unfavorable to missionary efforts, until the pirate fleet was dispersed, and these marauders received a well-merited chastisement on the 29th of July, 1849. After the return of the flotilla to Sarawak on the 28th of August, the foundation of the Church was laid by Sir J. Brooke. About this time three more children were added to the home school, one of them the son of a Malay Pangeran, who, having received some kindness from the missionary, was induced to give one of his sons, of whom he had several, to be brought up as a Christian. While the Church was in progress, all the Dyak chiefs from neighboring rivers who came to Sarawak were entertained at the Mission-house, where they also received medicines and surgical aid for the sick and wounded they brought with them; and every opportunity was taken to converse with them on the subject of religion, and to kindle their desires for that knowledge which can alone raise them from their lost estate. These in turn were visited from time to time by the missionary in their own countries, in order to keep up the interest already awakened in their minds, and as far as possible prepare them for the teachers whom they desire to have sent to them, that they may "*no longer be ignorant black men, but learn to be good and wise like the great Rajah and the white men.*"

In January, 1850, the Missionary and his wife accompanied Sir J. Brooke to Pinang for change of air, which sickness and trial had rendered necessary. The school was left under the care of Mrs. Stahl, who had lately been appointed the matron, and whose faithful services have since been of the greatest advantage to the school. The day schools were then necessarily given up for the time, as there was no one to carry them on. At Singapore the missionary received contribu-

tions towards the Church, and was enabled to have most of the interior fittings made under his own inspection.

In September of this year, an accession was made to the home school of thirteen children of Dyako-Chinese emigrants, from Sombas, several thousands of whom came to put themselves under the protection of the Rajah, not feeling themselves safe in the Dutch possessions. They were exposed to the constant attacks of pirates from seaward, which, together, with the exactions and oppression of their Dutch and Malay rulers, on the land side, drove them to seek a refuge in Sarawak. They brought with them many wounded and sick, and as it was impossible, from their numbers, for the missionary to offer them effectual assistance in their temporary abodes, the Government at first lent a house, and subsequently fitted up a large building near the mission as a ward, with twenty-four beds, having a dispensary attached, and allowed rice and money sufficient to support the patients in the hospital. This establishment is now under the care of the Mission, and furnishes the means of imparting to its members such a practical knowledge of the simpler branches of the healing art as is most necessary for all to acquire, who are about to labor among the heathen, while at the same time it gives them the opportunity of beginning to direct missionary work among those whose minds are, from the softening effects of sickness and the near approach of death, more disposed to listen to the good news of a means of approach and reconciliation to an offended God, and the certainty of a blessed life beyond the grave, for all those who believe in Him who overcame the sharpness of death, and opened the kingdom of heaven to all mankind, without distinction of race or color.

On the 18th of January, 1851, the Bishop of Calcutta and suite arrived. On the 22d the Bishop consecrated the Church and burying-ground, and confirmed two adults who had recently been baptized. The good Bishop expressed the deepest interest in the work, which, indeed, he evinced not only by subscribing 100*l.* towards the funds of the Mission, but by undertaking, at his venerable age, so long a journey, at the cost of much personal discomfort and fatigue, to exhort and encourage those who have been allowed to begin it, and to perform the necessary episcopal acts to enable them to carry it

on with the inspiring consciousness that all was done according to apostolic rule and order.

Mr. Fox, from Bishop's College, accompanied the Bishop. He had been appointed to the Mission, and as soon as he was settled, he took charge of the Home School. After the consecration the Church was used for daily services in English, and in Chinese for the catechumens and converts. Catechetical lectures were also regularly held in the hospital, and public instruction given to inquirers at a house in the Chinese bazaar.

On March 21st, the Rev. W. Chambers arrived from England, and took up his quarters in the Mission-house, while he was preparing himself to open a Mission at Sakarran, to which place he proceeded in September. Mr. Nichols, also from Bishop's College, joined the Mission in April, and was put into training with the view of occupying one of the many stations ready to receive labourers.

After the arrival of Mr. Chambers, the senior Missionary proceeded on a tour to the several tribes on the Batang, Lupar, and Rejang rivers, numbering in all about 300,000 souls, who, since the defeat of the Sarebus pirate fleet, had opened their rivers to commerce, placed themselves under the Rajah's protection, and requested that Europeans might be sent to live among them, to govern them and teach them. He was received with the greatest kindness by the chiefs. They deplored their own ignorance respecting the worship of God; they said the Malays wished them to worship Allah, and some few of their people had already Islamised; but the prohibition of pork did not suit them, and they felt that it would be much better for them to learn to worship the white man's Allah! In some cases those who had heard about baptism, asked why they should not be *washed, and made white men at once?* Throughout there seemed a longing for a day of better things, and a general inclination to put themselves under missionary instruction. Mr. Chambers is now with some of them, learning the language, and acquainting himself with the people, so as to prepare himself for the organizing an effective mission to the tribes on the Batang, Lupar, Linga, and Sakarran rivers.

In June, 1852, the Rev. W. Gomez, from Ceylon, joined the Mission, and is now locating himself on the Lundu river, with the Rajah's favourite tribe of Sebu-

yow Dyaks, and where there is also a thriving and increasing Dyako-Chinese colony.

The Rev. W. Horsburgh, who was appointed to the Mission, and joined it in July, 1852, is now in charge of the central station at Sarawak, with Mr. Fox as an assistant. There are other stations ready to receive these two gentlemen, which they will be fully prepared to occupy as soon as the senior Missionary returns, as it is hoped, with a fresh supply of labourers to take their place. Meanwhile the Mission at Sarawak is steadily progressing. The number in the training

school is now twenty-seven; three adult Dyako-Chinese are in course of preparation for service in the Mission; a class of Catechumens is continually under instruction, and after due probation they are baptized and added to the Church. Up to June, 1852, there had been in all about fifty baptisms, and candidates go on offering themselves.

The present stations of the Missionaries, and those to be soon occupied, give access to about 500,000 of aborigines, now under the influence of the much-loved Rajah of Sarawak.

MISCELLANEOUS.

England—Colonial Bishoprics.

A public meeting was held recently at the call of the Archbishop of Canterbury, to raise funds for the endowment of additional Colonial Sees. There were eleven other Bishops present, besides the Bishop elect of Lincoln:—

In opening the meeting, his Grace recalled a similar meeting held by his predecessor, Archbishop Howley, for a like purpose, twelve years ago; at which time they hoped to found ten or twelve new Bishoprics. They had founded *fifteen*, at an expense of 140,000*l.*; eleven of which had been assisted by the means collected on that occasion.

The Rev. E. Hawkins, the Secretary of the Society for the Propagation of the Gospel, read a report, stating in full the results of the former movement. Of the fifteen new Sees, one single, generous individual contributed the entire endowment of two bishoprics. At the date of the foundation of those new bishoprics, they contained 274 clergymen; now 503. Some of them had increased from three to *eight* fold. New Sees are called for in Northern and Southern India, Western Australia, Mauritius, Graham's Town, and Natal, (both in the present Diocese of Cape Town, and at Kingston, now in the Diocese of Toronto). 45,000*l.* are wanted for this purpose, exclusive of aid from the East India Company and government.

The Bishop of London moved the first resolution,—That the success of the past was a call to further exertion. Seconded by the Earl of Chichester.

The Duke of Newcastle moved the second—the appointment of Sees at Natal and Graham's Town. Seconded by the Bishop of Cape Town.

The Bishop of Oxford moved the third—the establishment of a Bishop in Western Australia, and at Kingston in Canada West. Seconded by Sir John Pakington and Mr. Cardwell.

The thanks of the meeting to the Archbishop presiding, were moved by the Bishop of Quebec, who also advocated the further subdivision of the Canadian Diocese. Seconded by the Earl of Harrowby, who commented very happily on the presence and co-operation of the two *opposing* Secretaries for the Colonies. The amount contributed at the meeting was upwards of 3,000*l.*

Board of Foreign Missions of the Presbyterian Church.

During the past year, three ordained ministers, one licentiate preacher, three teachers, three farmers, six female teachers, and five others, wives of missionaries, in all, twenty-one new missionaries and assistant missionaries, have been sent to different fields.

Among the Indian tribes—the Choc-taws, Creeks, Chickasaws, Seminoles, Iowas and Sacks, Omahaws and Otoes, Ottawas and Chippewas—are ten ministers, one licentiate preacher, and fifty-two male and female assistant missionaries. The schools contain about 400 pupils, most of them boarding scholars. The

boarding school among the Chickasaws has been commenced with encouraging prospects. Arrangements are in progress for a boarding and two day schools among the Chippewas. A delightful work of grace is reported in the mission among the Creeks, and two young men of that tribe are under the care of the Presbytery, preparation for the ministry of the gospel.

In Africa, there are four ministers, and six male and female assistant missionaries, stationed in Liberia, among the Króo people, and at Corisco, near the equator. Schools are supported at several stations, containing about 150 scholars; upwards of 100 members are reported in the churches in Liberia. The Alexander high-school at Monrovia is conducted with efficiency. The prospects of the Corisco Mission continue to be of the most favorable character.

In the upper provinces of India, twenty-six ministers, two of whom are natives of the country, twenty female assistant missionaries, and twenty-five native helpers, are distributed at eleven stations, and have under their charge four printing presses, and a large system of schools, imparting instruction to upwards of 2,300 native youth. The number of church members is about 250, several having been received during the year. Schools have been established at Agra for youth of the East India class. An increased interest seems to be everywhere manifested in the instructions of the servants of Christ. Sixteen pages of the annual report are filled with the detailed history of these important missions, closing with earnest statements of the need of more laborers. Several provinces, with their hundreds of thousands of inhabitants, have no minister of the gospel in their bound.

In Siam, only two ministers, one physician, one female assistant missionary, and one native helper, are yet employed in this field. More are required, for the door is open, and the work is great. Mrs. Mattoon has given instruction in English, at the king's request, to some of the female members of the royal family, and has enjoyed precious opportunities of directing their attention to the nature and claims of the Christian religion.

In China, and in the new mission among the Chinese in California, ten ministers, one physician, eleven female assistant missionaries, and one native

helper, are faithfully endeavoring to publish the gospel. Their schools contain about 150 scholars, 90 of whom are supported by the missions. The press at Ningpo has been conducted with efficiency.

Amongst the Jews three ministers and a licentiate preacher have been employed in New-York, Philadelphia and Baltimore.

In Roman Catholic countries, the same line of missionary effort has been followed as in former years. Men have not yet been obtained for the Isthmus of Panama, the frontiers of Mexico, and other places in Spanish-American countries. It is considered highly important to enter every open door in these lands.

Before concluding this summary view, it should be stated that, with a diminished collecting agency, the receipts of the Board have been, from all sources, over \$8,000 in advance of the receipts of last year. The sum of \$153,222 83 is acknowledged in the Treasurer's report. The expenditures have been slightly less than the receipts.

American Bible Society.

The following is an abstract of the thirty-seventh annual report:—

In the course of the past year, three of the Vice-Presidents have been removed by death, the Hon. James Whitcomb, of Indiana, Hubert Van Wagenen, Esq., of Poughkeepsie, N. Y., and Hon. Duncan Cameron, of North Carolina. Two of the managers, James W. Dominick and Samuel S. Howland, Esqrs., have also deceased.

Rev. Dr. Stiles, Special Secretary for the South, has resigned, and re-entered the pastoral life, and Rev. James H. McNeill, of North Carolina, has been appointed Assistant Secretary.

Sixty-five Life Directors, and 1,318 Life Members, have been constituted during the year. Sixty-seven new Auxiliary Societies have been formed, most of them in the New States and Territories.

The entire receipts of the year have been \$346,542 62, an increase of \$37,797 61 over those of the previous year. The number of Bibles and Testaments issued has been 799,370, being an increase of 133,355 copies over the issues of the previous year, and making an aggregate of 9,088,352 since the formation of the

Society. Of these issues of the year, 63,772 have been as donations, and very many others sold, to be paid for when resold by the auxiliaries.

Thirty-two agents have been in service, two of whom, Rev. Dr. Bond, of Missouri, and Rev. Mr. Pollock, of Alabama, have died much lamented.

Of the books sent forth, more or less have gone to every state and territory, to the West Indies, to Brazil, to all the Republics of Spanish America, to Turkey, India, China, and to several islands of the Pacific.

Grants of money have been made towards printing and circulating the Scriptures in France and Russia, and at twelve

foreign missionary stations, to the amount of \$24,000.

On the whole, the past year has been one of prosperity to the Society. Much more has been accomplished in preparing and circulating the Scriptures than in any previous year. Yet the Managers are deeply convinced that the Society is by no means meeting the Biblical wants of our own or of foreign countries. The limited accommodations of their former house for printing and binding, have tended of late to curtail the Society's operations. But now all impediment of this kind is removed. Books can be made in the new house to almost any extent which may be called for.

Intelligence.

ATHENS.—Letters have been received from the Rev. Mr. Hill, dated 16th April. Mrs. Hill had been quite unwell, and an absence from the station during a part of the summer was talked of, with a view to her benefit. All others connected with the mission were well, and the progress of their work may be gathered from the communication published in this number.

CHINA.—From Shanghai, advices have been received to the 25th February. Additional duties have been undertaken by the missionaries remaining, at the station, in consequence of the diminution of their number; and on this account there is the greater need that the Missionary Bishop, on his return, should carry out with him a sufficient number of clergymen. The health of Miss Fay had improved.

The Rev. Mr. Syle, who, with his wife and two children, sailed from Shanghai on the 16th February, arrived at New-York on the 19th May, much benefited by the voyage. On the Sunday before his departure, he baptized the first one of the girls from Miss Jones' school. This young Christian convert is the betrothed of the native deacon Chai, an event which affords great satisfaction to all connected with the mission. It is hoped that this "first fruits" of the girls' school is an earnest of an abundant outpouring hereafter.

AFRICA.—From Cape Palmas, intelligence has been received to 4th February. The Rev. Mr. Scott, with Mrs. Scott and Miss Freeman, had arrived at the station. The Rev. Mr. Pinckney had suffered a good deal from intermittent fever, and Miss Williford's health had been so much impaired, that it was thought advisable for her to come out in the next vessel that might offer, to the United States. The Bishop was busily engaged in carrying on the various buildings, for which he had received funds when here; and had held his first confirmation in the new church of St. Mark's, in the colony.

SECRETARY AND GENERAL AGENT.—The Rev. Samuel D. Denison, of Plymouth, Connecticut, has been elected Secretary and General Agent of the Foreign Committee, and having entered upon the duties of the office, will devote himself to the special object of obtaining MEN and MEANS for the enlargement of the work under the care of the Foreign Committee.

It has already been announced, that the operations of the Foreign Missionary department have, within the last year or two, been greatly extended; and that many additional missionaries will probably join the stations in Africa and China during the present year. To meet the increased expenditure involved in this enlargement, a very great increase of revenue must be obtained. Looking to God for his blessing, they now call upon the Church to sustain them in rearing a superstructure upon a foundation so auspiciously laid.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from April 15, 1853, to May 15, 1853.

MASSACHUSETTS.

<i>Andover</i> —Christ.....	28 00	
<i>Boston</i> —Christ, for Panama....	8 00	
Grace	38 15	
Messiah, S. S. ed. child, Af.	20 00	
St. Paul's.....	192 50	
<i>Hanover</i> —St. Andrew's \$40,		
Mrs. A. C., Africa, \$6..	46 00	
<i>Lawrence</i> —Grace,	7 00	
<i>Medford</i> —Grace.....	20 00	
<i>Pittsfield</i> —St. Stephen's.....	53 00	
<i>Quincy</i> —Christ	10 00	
<i>Roxbury</i> —St. James', for Mrs.		
Hill, \$39 50; gen., \$64		
25.....	103 75	526 40

CONNECTICUT.

<i>North Haven</i> —St. John's.....	3 15	
<i>Northford</i> —St. Andrew's.....	4 27	
<i>Plymouth</i> —St. Peter's, $\frac{1}{2}$	18 57	
<i>Poquettannock</i> —St. James'.....	3 00	28 99

RHODE ISLAND.

<i>Providence</i> —Anonymous, by		
Rev. H. Waterman, Af.	5 00	

NEW-YORK.

<i>Brooklyn</i> —"Ladies' Mission'y		
Circle," for fem. ed. Chi.	25 00	
Holy Trinity, one gr. sal.		
Miss Tenney, Chi.....	100 00	
<i>Fort Edward</i> —St. James'.....	3 91	
<i>Morris</i> —Amos Palmer, Esq....	10 00	
<i>New Brighton, S. I.</i> —Christ		
Church, S.S., 6 mos. col.		
of one class, for Chi., \$4;		
col. from the school, of		
one Sunday, for Mr.		
Rambo's press, Africa,		
\$7 15.....	11 15	
<i>New-York</i> —St. Bartholomew's,		
a member, \$150; do.,		
\$100.....	250 00	
Ascension, for scholarships		
in Chi., Mrs. R., \$200;		
Mrs. M. \$25.....	225 00	
Calvary, S. S. Af.....	25 00	
Sandy Hill, Zion.....	4 45	
Sag Harbor, "G. H.".....	2 00	
Ulster, Trinity, $\frac{1}{2}$	10 00	666 51

WESTERN NEW-YORK.

<i>Oxford (Chenango County)</i> —		
Misses Van Wageningen,		
9th ann. paymt., ed. W.		
H. DeLancey, Africa....	20 00	

NEW-JERSEY.

<i>Camden</i> —St. John's S. S. Chi.	4 00	
St. Paul's, Mrs. Howell	2 50	
<i>Moorestown</i> —Trinity, gen. \$13		
32; S. S. \$3 68—Fem.		
Orp. Asy., C. P.....	17 00	
<i>Berkeley</i> —St. Peter's, Af.....	4 00	27 50

PENNSYLVANIA.

<i>Honesdale</i> —Grace, Miss. Soc.		
Chi. \$20; Af. \$20; S. S.		
for Fem. Orp. As. Af.,		
for furnishing, \$6 75....	46 75	
<i>New Milford</i> —St. Mark's.....	7 50	
<i>Philadelphia</i> —St. Luke's, Af.		
\$5; St. Paul's, Fem. Bib.		
Class Miss. Soc., for Ed.		
Ellen S. May and boy,		
Africa.....	40 00	
Epiphany, towards salary		
of Bishop Payne, Africa,		
\$750; ed. Af., \$40; to-		
wards salary of Rev. Mr.		
Hening, Af., \$50; Chi.		
Miss., \$50.....	890 00	
Miss Mary Wetherell, ed.		
K. Goddard, Af., by Rev.		
J. Rambo.....	20 00	
<i>Washington</i> —Trinity, S. S....	10 00	
<i>Wilkesbarre</i> —St. Stephen's,		
"The Gift of an Individual,		
.....	5 00	
<i>Miscellaneous</i> —Harriet Locke,		
Af. Poor's Purse, \$5;		
Mary and Martha Wolfe,		
ea. 25c.; two little children,		
16c.; Miss D., by		
Mrs. Mintzer, \$5; S. A.		
Allibone, \$5 for press;		
S. C. Weatherly, 1st offr.,		
\$1; J. C. Weatherly, 1st		
offr., \$1. All by Rev.		
J. Rambo.....	17 66	1041 91

DELAWARE.

<i>Newark</i> —St. Thomas, \$5; S.		
S. \$2.....	7 00	
<i>Smyrna</i> —St. Peter's, Epiph.		
Col.....	2 50	9 50

MARYLAND.

<i>Baltimore</i> —Christ, Mrs. Par-		
tridge, \$5; Miss Bettie		
Bonsall, \$5; a little boy's		
first earnings, 50c. Af....	10 50	
St. Paul's, a mem., Af....	10 00	
St. Peter's, S. S., Af.....	40 20	
<i>Chestertown</i> —Chester par.,		
Af., \$2; gen., \$40 23....	42 23	
<i>Great Choptank Parish</i> —"A		
Communicant," Af....	5 00	
<i>Harford Co.</i> —Rev. J. R.		
Keach, Af.....	4 25	112 18

VIRGINIA.

<i>Amelia Co.</i> —Raleigh par., gen., \$23 05; Af. \$10.....	33	05	
<i>Fredericksburg</i> —Mrs. J. Coakley, \$3; Mrs. E. A. Fitzgerald, \$10; Mrs. Minor, \$7; Jno. Metcalf, Esq., \$10; Dr. Wm. Browne, \$5: through Rev. Mr. Hening, Africa.....	35	00	
<i>Clarke Co.</i> —Millwood, Christ, Af.....	11	00	
<i>Charlottesville</i> —Christ.....	20	00	
<i>Fairfax Co.</i> —Late Mrs. Warley, by Rev. Dr Sparrow "Ladies' Association," by Rev. Dr. May, for Rocktown Chapel.....	70	00	
<i>Leesburg</i> —Miss Betty Clapham, Musu scholarship, \$2 50; John Johns, scholarship, \$1 50, ½.....	7	00	
<i>Orange</i> —St. Thomas, \$17; S. S., Af, \$2 72.....	19	72	
<i>Fauquier Co.</i> —Piedmont Parish, Mrs. J. F. Jones, \$5; Mrs. John Marshall, \$5; Mrs. Lewis Marshall, \$5; Mrs. T. Smith, \$5; R. E. Peyton, Esq., \$5, [in addition to \$5 heretofore acknowledged, from Mrs. P.,] for Rev. C. Keith, Chi. ed. pupil Miss. schools.....	25	00	
<i>Hicksford</i> —Coloured Congregation, Africa, by Rev. P. G. Robert.....	2	61	
<i>King George Co.</i> —St. Paul's, Miss Fund Association, Af. \$20; Chi. \$20.....	40	00	
Meherrin Parish, by Rev. P. G. Robert.....	27	39	
<i>Hanover Co.</i> —Young friends of Rev. Mr. Nelson, for day-school, Chi.....	6	00	
<i>Norfolk</i> —Christ. Bp. Payne's Miss. at Monrovia.....	100	00	
<i>Richmond</i> —St. Paul's, Africa; \$380; do, through Rev. Mr. Hening, Af. \$69 47.....	449	47	
Monumental, Afr.....	96	53	
<i>Staunton</i> —For med. chest for boys' school, \$50; chapel for boys and girls, \$87 50.....	137	50	
<i>Miscellaneous</i> —For Miss.....	1	00	996 77
SOUTH CAROLINA.			
<i>Charleston</i> —Grace, gen., \$180; Af. \$10; Chi. \$10; a member of, do., ed. Newton Spear, Af. \$20.....	220	00	

St. Philip's, fr. Rev. T. C. Pinckney, \$3 62; Chi., \$30 92.....	34	55	254 56
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GEORGIA.

<i>Columbus</i> —V., ed. C. F. Hargrave, Cape P., Af.....	20	00	
<i>Savannah</i> —Christ, after address by Bp. Boone, and Tcong, the native candidate for Orders.....	342	00	
<i>Macon</i> —Christ, ed. Af. \$1 98; gen., §78 49.....	80	47	442 47

ALABAMA.

<i>Tuscaloosa</i> —Sewing Circle, Fem. Dio. School, Af.....	20	00	
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LOUISIANA.

<i>West Baton Rouge</i> —Mrs. J. L. Lobdell, ½.....	10	00	
<i>New Orleans</i> —Christ, S. S. ann. cont. ed. Chi.....	25	00	35 00

KENTUCKY.

<i>Louisville</i> —Wm. F. Pettet, Esq., special use of Bp. Payne, Africa.....	50	00	
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ARKANSAS.

<i>Little Rock</i> —Christ, col. S. S.....	00	62	
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WISCONSIN.

<i>Racine</i> —St. Luke's, \$5, gen.; \$1, for two copies <i>Cavalla Messenger</i>	6	00	6 00
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OHIO.

<i>Maumee City</i> —St. Paul's, Af.....	8	00	
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MINNESOTA.

<i>Fort Ripley</i> —Lieut. F. F. Flint, U. S. A., Af, ½,..	15	00	
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LEGACY.

Proportion of Interest on Voorbees' Legacy.....	25	72	
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MISCELLANEOUS.

Anonymous, through Mr. Dana, half collected from Christian servants, for Africa.....	1	12	
Postage to Shanghai.....	1	00	
Part of an attorney's first fee..	2	50	
Gen. Thos. Childs, U. S. A., for Fem. Orp. Ass. Af.....	5	00	
W. J. B., on acct. Miss E. G. Jones.....	20	00	29 62

Receipts, April 16 to May 16, 1853.....	\$4,326	00
Total, June 15, 1852, to May 15, 1853.....	\$37,972	20

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